

Read Page 4—Visit of Sir Oliver Lodge

Also Page 42—The Real Crucifixion

Volume Six

JANUARY, 1920

Number One

The Occult Magazine of America

Occultism is mainly concerned in those immaterial forces which are at the back of all material forms—Sephariel.

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1980
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AZOTH

THE INNER LIGHT

Anael

PROVING THE THIRD DEGREE

J. W. Norwood

RECOLLECTIONS OF THOMAS LAKE HARRIS

Fannie Brownell

SOUND AND COLOR

Aelva J. Boyle

THE NEW EDUCATION

Victor E. Cromer

THE REAL CRUCIFIXION

Frank C. Higgins

FOR FULL CONTENTS SEE FIRST PAGE

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contains a message of such transcendental importance that every reader of Azoth, whether man, woman or child, should answer it immediately.

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TO OUR READERS

AZOTH is not established to propagate any special teaching. *It is an Open Forum for the expression of the ideas and thought of any person who has something to say worthy of consideration by others.*

It must therefore be understood that the editor does not necessarily endorse the teaching or statements in the articles appearing in the magazine. In some cases he distinctly disagrees, but considers that his province is to let readers think for themselves and not attempt to influence their minds by his own.

He will welcome discussion of articles in the department called The Caldron, and believes this is by no means the least important feature of AZOTH.

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A Z O T H

MONTHLY

An Inspirational, Helpful, Philosophical and Progressive Magazine
of Constructive Thought

MICHAEL WHITTY, Editor

Assisted by Gertrude de Bielska, Symbolism
Eugene Del Mar, Higher Thought
Frank C. Higgins, Masonry
Howard Underhill, Astrology

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JANUARY 1920

NO. 1

Editorials

This is our third birthday, and we are feeling quite grown up. You see those magazines who survive infancy which (shall we say, alas) are few, grow to maturity very quickly. We have not got there yet, because we have a hunch that maturity for us means enormous size and great strength. We kind of feel that we have a wonderful work before us when we come to our full stature and that we are going to be of great usefulness to the world, a sort of teacher from whom all will be glad to learn, and that the lessons will have a great deal to do in bringing about Wisdom, Happiness and Peace. This may be the natural egotism of extreme youth, due perhaps to being spoiled by too much kindness by relatives and friends, but we prefer to believe that we were born with this mission, that our friends are going to increase enormously in numbers and that all of them will be willing helpers to the accomplishment of this destiny. Do you not think we are right?

If you do you will wish us that which we most cordially wish you—A Happy and Prosperous New Year.

Spiritual Development

The word Spiritual is one constantly heard at every meeting or gathering of people interested in some branch of what we may term occultism. In the minds of most it connotes a vague something which is good and beautiful, or of God, the antithesis of Material, with its implicits of worldly, selfish, undeveloped or unbelieving. The dictionary, in some of the definitions of the word, gives it as meaning "pertaining to the intellectual or higher endowments of the mind; pertaining to the soul or its affections as influenced by the Spirit; proceeding from the Holy Spirit; pure; holy; etc., etc.," and all of these are probably vaguely present in the minds of those who glibly use the word except that it is but very rarely *the intellectual mind* is included.

To many, spiritual development means the acquisition or possession of mediumistic powers, clairvoyance or clairaudience; to others, the living of a devotional life to some ideal, or the attainment of an exalted state of happy feeling; or to be able to ignore sorrow, pain, trouble, and see everything and everyone through the rosy spectacles of blind and unreasoning optimism; or the attainment of a calm serenity of mind superinduced by deliberate shutting out of all disagreeable things; or the mortification of the body by interfering with its natural desires and needs, such as going without animal food, fasting for prolonged periods and so on; or retiring from the world, living a hermit or ascetic life, meditating upon the Infinite with gaze centered upon the point of the nose; or again some believe they are developing spiritually when they go in for Yoga breathing and mantrams and consider that they have made a great step forward when they go a little off their heads and see visions of sorts.

In our humble opinion all these things have little to do with spiritual development, and those who are seeking it on these paths are being led astray. We think, therefore, that it will help many of our readers to state briefly our ideas on the subject.

Disregarding the dictionary somewhat we will define spiritual as pertaining to the Spirit. Our conception of Spirit being the expression in life and consciousness of that primal energy we call by many names, but here will term the manifestation of the Absolute.

This is expressed, as all religions and philosophies have it, in three aspects. Let us call them Power, Wisdom, Love—

or Will, Mind, Action. We hear the expression almost to nausea, by certain classes of sentimental and emotional devotees, that God is Love, but true though it is we must also remember that God is also Power, also Wisdom, in the ultimate, and many other characteristics in differentiation through form. Spirit therefore is a word covering the divine nature, and spiritual development can only mean the unfolding from latency into active expression of this divine nature of which we all believe ourselves to be in essence a part.

As human beings, "made in the image of God" we are self conscious units in Him, partaking of His nature, but restricted and confined in envelopes of varying densities and qualities of matter, or bodies, which are made up of less developed divine units encased in smaller bodies. The Spirit is that pure divine nature. The Soul is our separate individual consciousness restricted by the finer forms of matter which give to us our especial characteristics, and is in its expression subject to the stage of unfolding it has reached. The Body is the animal form and nature through which the others are ever more and more clearly manifesting.

We may say that there are three stages of consciousness. First, Self consciousness, which is the realization 'I am.' Second, Soul consciousness, the realization that *I am not the body*. Third, *I am one with all*, an expression of God on earth, and of myself, nothing.

This last is the goal of spiritual development, the expanding of our consciousness so that it merges into the All Conscious, the drop into the ocean.

It follows from this that in order to develop spiritually we have to attain towards the Power, the Wisdom and the Love of the all embracing Consciousness in which we literally live and move and have our being. All three attributes must be developed equally. The building of character to express the divine Love; the acquirement of Wisdom to show forth the divine Mind; the strengthening of the Will until it is of divine Power.

Love without Wisdom will do as much evil as good; Power without Wisdom and Love would be almost wholly evil; Wisdom is, therefore, the equilibrating force and the most important, because, given Wisdom, the others of necessity arise. Therefore, the path or way to true spiritual development is principally by exercise of the "intellect and higher endowments of the mind" to acquire divine Wisdom.

The study of what we call Occultism, in which is included

Philosophy and the knowledge of the, to material science unknown, laws of Nature in her vastness, is the true path to spiritual development. We have immense resources in this respect in the writings of wise men of the past; in the teachings buried in myth, allegory and symbolism; in the hidden doctrines underlying the literal meanings of the scriptures of the various religions; in the study of astrology which, by the application of the Hermetic axiom of "as above so below," is a key which will unlock the door to many mysteries.

Not only will such study develop the mind but the difficulties of trying to see below the surface, to solve the meanings of symbols, to relate one system of thought to another, will arouse to activity that faculty we call intuition which is in itself Spiritual Wisdom, impressing itself on the lower consciousness. Such study also leads to the opening of psychic faculty permitting extended knowledge in metaphysical planes of being and so eventually to the acquirement of the Philosopher's Stone whose touch will have transmuted the base metal of the material into the pure gold of the spirit and the man will have become a God.

It is very common to hear it said that the intellect is not spiritual but cold, hard and selfish, that it is of the head not the heart, all of which is true if the intellect is confined to material things and the soul is not directed or inspired by the Spirit itself towards the Spirit.

This is manifested at the soul consciousness stage of human evolution, and is expressed as a longing or urge to understand and be freed from material chains, to find, like Buddha, the way to the cessation of sorrow and an irrepresible desire to help our fellow men. It may be called of the "heart" if you please, but it is only, we maintain, when the heart enlists the head in the pursuit, that real progress can be made, and the intellect, urged by the heart, applied to Spiritual Wisdom, is the chariot which will take us up into Heaven.

Sir Oliver Lodge

As announced in the December number of AZOTH, Sir Oliver Lodge, the eminent English scientist, is coming to this country this month, with the object of making a brief lecture tour. His lecture subjects will be: "The Reality of the Unseen," "The Evidence for Survival," "The Destiny of

Man," "The Ether of Space," and "The Structure of an Atom, or Recent Discoveries in Physics."

So great is the interest aroused by the impending visit of this distinguished man that the advance bookings for his lectures have already reached an unusually large figure.

According to present arrangements Sir Oliver Lodge will begin his tour by delivering his three lectures on various phases of psychical research in several of the larger cities. His first appearance will be at Symphony Hall, Boston, Jan. 15, after which he will lecture in New York, speaking at Carnegie Hall, Jan. 22 (matinée) his subject being "The Evidence for Survival." Further particulars and dates of the various lectures will be found in the advertisement in this issue. Additional information can be obtained from Lee Keedick, 437 Fifth Avenue, New York, under whose management Sir Oliver Lodge will appear in this country.

As most of our readers are probably aware, Sir Oliver Lodge has been associated with the English Society for Psychical Research for many years, and is foremost among purely scientific investigators who have endeavored to supply a conclusive answer to those great questions of the ages—"After death, what?" "Can the dead communicate with the living?" Having made a profound study of spirit phenomena, he has become convinced that human survival beyond the grave can be scientifically proved. So deeply has he been interested in this subject that some time ago he severed his official connection with the Birmingham University in order to devote all his time to psychical research.

As the result of this investigation, Sir Oliver Lodge became assured of his ability to communicate with his son, Raymond Lodge, who died on the battlefield during the recent war. He has related his experiences in his remarkable book "Raymond," of which more than 100,000 copies have been sold in England and in this country.

In summing up his reasons for declaring that personality and memory survive after death, Sir Oliver Lodge says: "The basis of this conclusion is no theoretical or philosophical argument, but is this: That, after trying many other hypotheses, I have been reduced by evidence to admit the simple fact that it is possible in certain circumstances to hold converse or to receive messages from those who recently lived on this planet."

As some misconceptions have arisen regarding Sir Oliver Lodge's attitude on spirit communication, it should be ex-

plained that he is not a spiritualist in the usual sense of the term, and does not regard his psychical investigations as having any connection whatever with religious questions. He has, in fact, dealt with psychical phenomena as he would deal with any other natural phenomena—solely from a scientific point of view. During his visit to this country he will not lecture under the auspices of the spiritualists or any other religious body.

Apart from his work in psychical research, Sir Oliver Lodge is without a peer in the domain of physical science, his discoveries having paved the way for many important inventions, including wireless telegraphy. In recent years he has devoted much study to the great problem of atomic energy, which he predicts will be the principal source of power in future generations and is destined to transform the earth. In his two lectures on physical science ("The Ether of Space" and "The Structure of an Atom") he will discuss the stupendous changes that are certain to result whenever some means of obtaining and applying this mysterious force is discovered.

ANNOUNCEMENT

Dr. C. W. Beane whose first article appears in this month's Astrological department and who has promised to give the readers of Azoth some interesting cases of medical diagnosis by Astrology as well as examples of solutions of horary questions, has been a student and practitioner of Astrology for many years and has written several books.

He is the son of Mr. Charles H. Beane of Melrose Highlands, Mass., a well know astrologer and dealer in occult books who passed away at an advanced age July 28th last following an accident.

Dr. Beane will carry on his father's business from 953 Eighth Street, San Diego, Cal.

Miss Z. J. Boyile, whom most of our readers know as the author of the Fundamental Principles of the Yi King Tao, informs us that she is starting a great educational movement for children called The Rainbow Fairies. It is a splendid idea, and should prove most beneficial and most attractive to the children themselves. Those parents interested should write for particulars to Miss Boyile, 1216 Astor St., Chicago, Ill.

The Inner Light

BY ANAEL

The need of men to-day is to find the Inner Light—as it has ever been their need since the beginning. All other objects are but the reflections of this one great object of human existence. Nothing else can give any lasting satisfaction. Nothing else can quench the thirst that drives men to and fro over the earth in search of peace.

This crisis in the history of the world emphasizes the age-old truth. The only solution for the innumerable problems that vex the thinkers of to-day lies in the awakening of humanity to a realization of the truth about itself.

Consider, for example, the conflict between Capital and Labor. Daily it grows bitterer. Greed sets itself against greed; envy is pitted against avarice; they who possess the power of wealth are confronted by those who are trusting in the potency of concerted action. Yet both sides are blind to the real truth. The capitalist thinks he owes his power to money; the workingman shares the same belief, and seeks to get more money for himself by threats or violence. Thousands are led astray by a political philosophy founded upon the premises of an exploded materialistic conception of nature and man; and so far have the subtle falsehoods of this evil doctrine spread, that blood must flow before its folly is demonstrated to the world.

Not until men learn that the only source of freedom is to be found, not in possessions, but in self expression; that joy is not in owning things, but in *being*; that vast estates, costly raiment, and all the pomp and show of wealth are not only needless, but positively harmful and conducive to unhappiness—not until the rich learn the folly of their great possessions, and the poor awaken to the fact that their envy of the rich is a delusion—may we hope for peace.

“Lay up treasures in heaven,” so long regarded as a beautiful, but impracticable ideal, is the sanest, most workable bit of advice that was ever put into words. For “heaven” is not some far-off spot that we must die to reach. It is a plane of being, a part of every man’s life. Happy, indeed, are they who have found the way that leads thereto, and richer by far than any billionaire who staggers under his burden of gold.

But some may object that things like this have often

been said before; that again and again teachers have come into the world to proclaim the vanity of riches, and the futility of envying those who are cursed with a superabundance of the goods of this world. And many will be quick to point out that, in time, those who have claimed to be the followers of these teachers have been among the most rapacious in their quest for creature-comforts.

Yet this criticism is beside the question. To show that those who preach a doctrine do not put it into practice themselves is no proof that it is false. Moreover, in the past, there has been more or less of a tendency to undervalue the things of this world in emphasizing the riches of the inner life.

Let no one misunderstand our teaching upon this point. Beautiful homes, tasteful garments, good food, leisure for recreation and study, and all the other comforts of this world that seem now to be denied the poor are desirable, and should be shared by all mankind.

The great error lies in making these the objects of pursuit, when they should be only the by-products of successful living. So long as men believe they must acquire things, so long will those who have greater talents for accumulation get more than their share, and thus deprive others of what they, too, have the right to enjoy.

But the remedy is not in revolution, whether by bullet or by ballot. Neither violence nor legislation can correct the evil. The remedy is spiritual, and consists in a transformation of human thought about what is really worth living and striving for. And, as might be expected, the place to apply it first of all is in the circles of the rich. So long as poor men see the rich apparently happy—often seeming to enjoy manifestly ill-gotten gains—so long will the twin curses of ambition and envy keep alight the fires of discontent and violence among the poor.

Not those who have no opportunity for judging the folly of wealth, but those whose daily experience shows them its vanity, must be reached before the Great Transformation that will establish the Brotherhood of Humanity can be effected. Convince the wealthy people of the world that the ancient doctrine is true; secure their support; enlist them in the Great Work, and you shall see the end of all the bitter struggles that are going on to-day.

So we say unto you, labor without ceasing, to spread this doctrine of the Inner Light among those who are most ready to receive it. They, like all the rest of the world, are

in search of happiness, health, wisdom and peace. And they, more than any other class of men, are ready for the message we are giving; because they, having all that money can buy, know only too well how far short it falls of giving them satisfaction.

Now is the time when the realization of the Great Work draws nigh, when the first-fruits of the harvest of the Great Awakening are to be gathered. All the fearsome portents of the outer plane, all this class-hatred, all this dissatisfaction have but one meaning. Humanity is about to be born again—into a new consciousness, into a new understanding of the purpose of life. Already the New Birth is realized on the interior planes, and soon the proofs of it will be abundant in the Outer. In, and through all men, is working the Spirit of the Wisdom and Power of the Lord of the Universe, finding expression in increasing measure through the lives of thousands. It can not fail. No power of darkness can defeat it. For it is the Light of lights, bringing to all mankind the glorious Dawn of a New Day.

The Silber Lining

Sometimes I wake up and seem to say
"Oh! what a wonderful, beautiful day!"
For all about sweet birds are singing
And through the air, gay laughter's ringing
And every face with joy is beaming
And each little word has a deeper meaning.
And the fragrance of flowers is most too sweet
And time rushes madly and passes too fleet.
And this is how it would ever be
If all the world lived in harmony!
But as the flowers require sun and rain
Just so we mortals need joy and pain.
So when it's long since the sun was shining,
Remember each cloud has a silver lining!

BETH YOUNG.

Probing The Third Degree

BY J. W. NORWOOD

Some recent scientific investigations and their bearing on the continuity of life after physical death as taught in the Master's degree.

"Occult" is a most objectionable word to many Freemasons, though it means merely, "That which is hidden." They are even a little ashamed of the term "esoteric" as applied to the lost wisdom we seek and which wisdom constitutes the "secret" of Masons—generally a "secret" that remains such until the day of physical death of the initiated. Yet he might find it (within himself) for the seeking!

"Immortality" or a survival of personality, individual intelligence, after physical death and the decay of the physical body, is taught in the Master Mason's degree. A belief in it is general with most Freemasons. But belief is ever unsatisfactory to the inquisitive mind when no reasonable ground can be seen upon which to formulate belief. So it is with the teaching of "immortality." To many honest doubters, acceptance of the Masonic statement implies more or less credulity simply because they do not investigate for themselves as to whether there is really a scientific basis for what both Masonry and religion have taught from time immemorial.

But modern science has recently come so close to the proof in the case it may seriously be doubted whether it has in reality not directly passed the borderline between physical and spiritual planes of existence—without realizing it. In a most singular manner French investigators are the ones to place before the world, experiments in both physiology and psychology, demonstrating beyond apparent question, that physical matter reaches a degree of refinement within the physical body beyond the power of physical sight to "see it" but not always beyond the power of the sensitive camera plate to preserve a photograph of it. Beyond its camera visibility, as it were, it has been positively detected.

This material has been found to be capable of projection outside the human body, has been felt, seen, photographed and then "lost" to physical perception only to be logically and unavoidably connected by pure reasoning processes with the mental current itself. THOUGHT (whatever thought may be as an ultimate) has been found to be the power which controls this plastic material both inside and outside

the human machinery of "the body." An interesting account of the French psychological experiments is to be found in November Metropolitan Magazine, by Mrs. Reginald De Koven, wife of the famous composer, English Freemason, and author of "The Freemason Song.

Those who might recoil from the unusual as something "uncanny" or "occult" however, will find the same problem unconsciously approached from the physical side by Dr. Serge Veronoff, head of the psychological laboratories of France. Dr. Veronoff has announced a "discovery" that youthful powers of the aged may be restored by replacing the worn out or atrophied interstitial glands with those of young and robust humans, or even of certain animals nearest akin to man. He has found, as other more silent men have found before him, that the glands of the body secrete special "juices" which have the effect in some mysterious way of keeping that elusive thing known as "life" and "energy," in the blood.

And behind or within these peculiar secretions is a "vital energy" or "nerve force" that is capable of being directed by the mind. Certainly the "mind" currents are in some way inextricably mixed up with the vitalizing forces hidden in these purely physical secretions.

Glands may be preserved "alive" says Dr. Veronoff, for an indefinite time in cold storage, as "life" leaves the glands of the body several hours after its "death." Some American physicians think it the irony of fate that French scientists should get all the credit for these discoveries. Dr. Crile for example, and others, discovered that various tissues and even skin, could be preserved "alive" even tho separated from the body to which they belonged. Many years ago Thomas Edison announced his conviction that every cell in the body had its individual "life" and every organ its "individual organic life" so that the life of the individual intelligence known as "man" was really a community life of all his cells coordinated and directed by—the "man." Cardinal Gibbons raised the voice of ridicule and denunciation and Mr. Edison thereafter kept his convictions to himself.

Perhaps the best explanation of why France and not America now gets credit for the public announcement of important discoveries in this borderland realm, the physical side at least of which no man of science can deny, is to be found in the lament of Dr. G. F. Lydston, an eminent surgeon of Chicago who "discovered" the process of gland

implantation in 1914. Dr. Lydston thinks he has gone even further in actual experiment than Dr. Veronoff but says "Americans will not recognize a thing of this sort until it comes to them from abroad."

But it is barely possible Americans are like the rest of humanity in repudiating the conclusions some men of science like Dr. Lydston, make from their experiments. If Dr. Lydston is correctly quoted, one of his conclusions "convinced him that all 'LOVE' is simply 'glandular attraction' and leads to an explanation of the eternal triangle and 'affinity.'"

That, as every real lover instinctively knows, may be the chief explanation for physical sex attraction, and as such plays an important role in the affairs of this old earth. But as every real lover also knows, without the necessity of "reasoning" about it, there are at least two higher phases of "LOVE" which proceed from superphysical forces within himself—that make LOVE a deathless thing; that make it laugh at the destruction of the body and all its glands; that "passes all undersanding."

So Dr. Lydston would have doubtless been rejected by the instinctive desire of Americans for a "more spiritual" interpretation of his discovery. The French are simply more frank in expressing themselves about such matters. They are so frank that puritans are "shocked" as they always are at Nature and her ways. Puritans "BELIEVE" in God; French men, especially Freemasons, endeavor to "KNOW" as much about the matter as possible. But to the Puritans the Frenchman is an "Atheist" because he refuses to quarrel about religious beliefs.

There is no death. The birth of every cycle
Comes with its quota of distress and pain.
Ours is a world of change, but life is endless
Its wheel revolves, Lo! we arise again.
And when we rise some other sinks in shadow
The wheel of destiny one motion hath
And ever passes through the realms ethereal
Turns, and restores us, to our Karmac path.

DUDLEY DORN.

Twenty Messages*

WRITTEN DOWN BY THE YOUNG BROTHER

The Messages which follow started to come to us in March, 1919, and have been coming at intervals of one or two days apart at times; again, they have been from two to three weeks apart. The First Message was so unexpected (the first The Young Brother had ever received or witnessed) that no attempt was made to write it down. It is here quoted from memory. The other Messages are practically as received except that here and there they are impersonalized so as to give the reader the benefit of the truth received without violating confidences.

These Messages are evidently intended for people like The Young Brother who have not given such subjects much consideration. Therefore readers who are further advanced along the Road will please make due allowance for the Primary Teachings, of which the Guides Themselves speak, bearing in mind this: that, until the whole world is acquainted with Truth, the reiteration of Fundamentals can do no harm and may do good.

MESSAGE 1

You have a great work to do and a great message to deliver and a great mission to perform to convey this Message:

There is no death.

There are no dead.

You seem to be in a room with only a few persons in it, but if you could see the vast crowds that are standing around, in the hopes of getting a message through to their loved ones, to tell them not to grieve, not to worry,—if you could only realize the vast throngs, the millions of youths who were totally unprepared for "death,"—you would realize the work to be done; the necessity to spread this Message: "There is no death—There are no dead," to every heart.

MESSAGE 2

We bring you a message of Peace, Love and Power.

We are glad that you are drawn here together and that we can come to you at this time; that it is made possible for us to do so; and if you who are here could only realize how this will help those who have passed on, you would grasp its import.

We feel that the way will be opened for you to be often together. We do not name the place,—we only say: "often be together." Remember: "Where three or four are gathered together, there am I in the midst of them." The

* Most of these Messages were spoken to The Young Family by The Young Mother. One or two were spoken or written by The Young Sister. They were written down by The Young Brother, and Verified by The Older Sister, who was present on the occasion of each sitting of the circle.

way is long and the struggle severe, but you will succeed.

We were never discouraged because we can see far along the Road, and we knew you would awaken, if we but loved.

We realize there is much work to do to carry this message to the uttermost ends of the earth. We would not have you force conditions, however. Bring yourself into HARMONY and RHYTHM, and all that is good and uplifting will come to you; the path will grow wider and more pleasant; friends will gather around, as you feel and know that you are being guided [by your Guides]. Why do you find yourselves thus together and why are you receiving this message? Because you desire it; because the Friends from the Other Side are drawing closer and closer. If you could see the number you would understand why you feel the desire. What better message could you have than that you are in Tune and Rhythm; that you are passing along without even a jar; without one thought of discordant vibration? We see no dark clouds—do not dwell upon the past. Know that your Forces [your Guides] know where to guide you.

The Older Sister asked: "Was that my Guide that I saw to-day?" They answered:

Yes! he was your Guide. He was your Spiritual Guide.

The Older Sister had seen this Guide above whose head was an inverted cone of light, filled with the faces of cherubs. She asked the symbol of the children's faces.

The symbol of the children's faces was your Guide's love for humanity. He is not the one who draws in material things. He only comes to you when you are in higher vibration. He cannot penetrate the lower planes. He must then send someone to you when you are in lower vibrations. Worry clouds the path. He cannot reach you when you worry.

To The Young Brother They said:

You will be surprised that a certain message will burst upon you in such a condensed form, for a time. It will be formed and you will not realize it. It will register on your brain. You will receive it when your are fully ready.*

* Note: It might be well for all to realize that this message (though delivered to one person) is applicable to each individual. We daily receive thoughts—thoughts of beauty and helpfulness. Why not recognize their Source and then—if we care to—utilize them, by writing them, so that all can gain the benefit of our inspirations and aspirations!

KNOWING THAT ALL IS WELL: THAT IS THE MAIN THING!

There are so many clamoring to bring you messages, things that will reach the people, that you will soon receive a great shower. You will wonder what you are going to do to write them all. You will not want for subject matter. These messages will be in condensed form. We do not mean a mental vision. The messages will be registered on your brain. You know much, and your Guides know more. Do not burden your mind too much by reading, so as to get mental indigestion.

By prayer and seeking, the entire universe is open to you. The best thoughts will come, not in the paltry words of others. You would not wear a second hand suit of clothes. Why, therefore, receive your thoughts second hand? We do not say, "Do not read," but we say: "Do not look too much to books for light. Draw from the Fountain head. Draw it First Hand." Every thought; every word of God is open to you. His thoughts are where you can reach out and grasp them.

We wish to impress upon you the fact that it is without limit. If you could only understand the great wealth of KNOWLEDGE that is stored up! And so we say: First VIBRATIONS may not swing true but like the children learning to walk (they may fall) so we say if at first you do not understand, do not feel that it will not come. Know that the next one [message] will come clearer. Hence: Do not overburden yourself with books. Interest yourself in what you are to give out. The foundation has been good but the only thing lacking was opening the doors. Now they are open you have only to accept, for it is yours. This can be done. Alas! there are so few—but it can be done, and if your thought and wish is concentrated, you can draw this about you and a great deal of good will result.

The Young Sister asked the Guides about KARMA which is another name for the law of Cause and Effect. They replied:

As we understand the way you mean the word: you will first realize that you cannot comprehend—you cannot realize—the setting of the sun. But as you did come up from the lower realms to a higher footing, there became operative physical laws that must be obeyed. So this is what you call KARMA. You can form very little idea of the real meaning of the words: "I must work out my karma."

We come back to Cause and Effect. You have all learned how each and everything is registered on the ether. Then what you build is registered on the ether. So we will say that while making this journey on the Earth Plane you have not listened to your better nature, but you have gone down. Then these things register on the ether against you. Now should you pass on before you have been able by good deeds to counteract the errors, you will have to face this karma. It may be possible that your better nature will prevail and that you can work out a great many things on this plane. But, as you see: there is created within you a DESIRE to return and work things out in a better life. The very thing that may seem impossible to you, as you declare: "I have never done it—I would be afraid,"—can you say that that is not the very thing that you came here to correct? If you meet it now, unflinchingly and overcome, then that stands no more against you.

The out-working of your karma depends upon yourself. It depends upon your soul-development. Unfortunately so many "go out" without ever having learned the lesson. They do not know what takes place. They must learn [in the Beyond] what they should have learned before passing on.

One of the Circle asked if the Guides realized how we delighted in receiving the thoughts They gave us.

You must not forget that LOVE is the strongest drawing factor. And therefore it is the greatest drawing vibration. When you lift up your soul and say: "GOD IS LOVE" you have expressed the Entire Universe. And when you consider that this is the strongest vibration we have; that it rules everything animate and inanimate that those of kindred minds and thoughts are drawn together by it: it [LOVE] is like a great magnet.

A question was asked by one of the Circle as to whether we shall eventually be able to see our Spiritual Guides.

There is no reason why you cannot. Ask in faith, believing, and it will be granted. Be sure always that the fear is not there. When we lift ourselves, as we look up and up, the Veil grows thinner. Forget the physical body; forget that you have physical eyes. Look with your Spiritual Eyes, and you will see and know. Sit, very quietly. Ask

your question and wait for the answer. Ask in faith, and you will receive it. Not when you are in low vibration. It is very hard when you are in low vibration. Worry, doubt and fear cloud the path. At such times one would say that the foundation needs a little steadying. When the foundation of a building begins to sink, workmen are employed to steady it. So, why should you sink into these [worry, doubt and fear]? If you trust your Spirit Friends, love lightens; love elevates;—life, health, strength and love never builds a wall of darkness about us.

“Do our Guides know our gratitude?” asked one of the Circle.

We do. We realize it and we would also explain to you that any uplifting we bring to you lifts us also into a higher state, because this is OUR WORK. Can you imagine the sorrow when we see one we love fall into the slough of despair? But when we can reach him, and can lift him up, then we are more than repaid because, we say again, that LOVE is the most powerful vibration we have.

“Is it the highest form of prayer to pray for Wisdom and Understanding?”

That, to us, IS Understanding and Wisdom.

“Is it right to call on our Guides for Guidance, for health, for the wisdom to do the Right Thing?”

Yes! You can call upon your Guides. Space and Time we do not recognize. We return again to your question about Wisdom and Understanding: These are two words that vibrate more than you realize. BUT FIRST, we would say. GET INTO YOUR VERY SOUL THE UNIVERSAL BROTHERHOOD OF MAN.

Never forget that the most ignorant is your brother—the same God—the same Power made him, and that Great God is LOVE—the Fountainhead—the Great Source of All Wisdom and Understanding.

God is the Head of The Universal Brotherhood—A Brotherhood that will mete out justice and love and harmony and peace. And when you can establish this, the Veil will be torn absolutely asunder.

We look to-night upon the Earth Plane, and we see it as one Great Family. How beautiful it is when in the

home Peace and Happiness and Harmony reign. We feel that you are progressing in the realization of this.

So, when looking about you, in your varying walks of life, remember this Great Family: remember that some of the children are grown up; some are babies in arms. Simply because the child is not grown up—in fact, is helpless—is the more reason for treating him more carefully than you would treat one that has grown to manhood.

So, *again*: FIRST VIBRATE THE UNIVERSAL BROTHERHOOD OF MAN: LOVE FOR ALL MANKIND—love for every living thing—everything in Field, in Grove. Everything vibrates the Power and Strength of the Great God. Radiate this consciousness! That is what we mean when we speak of Animate and Inanimate: EVERYTHING radiates the Great God, when it vibrates the Great Keynote: LOVE! We would so gladly bring to you more Messages, but we feel that if you will digest what we have had the great pleasure of bringing to you this evening, that it will open many doors, and will bring to you much that you do not know. We ask you only to pause and listen and remember always that at any time you make the way possible, we will gladly give you any more messages which you are ready to receive.

We say to you: May the Peace of God rest upon you. Good night!

THE PEARL

If I should drink my pearl of purity,
And see it melt within the wine of life,
And ever after know I cannot see
The thing of beauty that delighted me,—
I shall have lost the reason for the strife.

And if I hold my pearl as some great prize,
To lay upon the altar with a vow,
To know that only loving, holy eyes
Will see the flame that leaps and thrills and dies,—
Some ruby heart before my gem will bow.

Then let me wear my pearl upon my heart,
And feel its soft, pale rays upon my soul:
Its hidden force I know it will impart,
And I shall know the gem of love: Not part,—
But height and depth and all between;—The whole.

WM. H. EDDISHAW, O. C. M.

Recollections of The Life and Work of Thomas Lake Harris

BY MRS. FANNIE BROWNELL

The year 1919 completes fifty-nine years since I was received into the Brotherhood and the Sisterhood of The New Life. This beautiful event happened in Georgia in 1860, when Mr. T. L. Harris passed that way on a tour of the South and paused long enough to organize and consecrate a nucleus of the Brotherhood. There were four families in this little church organized in the name of Christ the Servant.

It was about this time that T. L. Harris withdrew from his church work in New York City in order to form a society that would serve as a school for the practice of the Christ Life, a society that should be based upon fraternal industry and be inspired by the martyr-love of the Lord. This society after trying Armenia and Wassaic settled in its first real home at Salem-on-Erie; and the families in the little church in Georgia were making themselves ready to join the Brotherhood at Salem. Whenever a family seemed fit—spiritually—for a deeper insociation, they were invited to become a part of the social family on Lake Erie. My family was the last to be called, so we did not arrive until April, 1869.

On reaching this blessed retreat, we were taken into the Garden House, the home of some of the comrades—Laurence Oliphant and his mother, who were very devoted to each other; Miss Grace Wilder, a highly educated teacher from Boston; two young Japanese; two young southerners; Miss Rosa Emerson and James Fowler. My husband and I, with our four children, joined this most congenial group, this little family where each one seemed always to be thinking of the happiness of others.

Let me say that Dr. and Mrs. Martin with their son were also members of the Garden House, which was only one of many houses in which this social people made their home. Mrs. Martin was the mother superior in the Garden House family.

The first Sunday after our arrival some friends that we had known in Georgia called upon us: T. L. Harris also dropped in. It was a happy meeting for all. We had

music and dances. Laurence Oliphant asked me to be his partner in the first dance. I told him that I was not familiar with the square dances; but he replied airily that he would guide me safely through the labyrinth.

There was everywhere in this social family, this school of the divine life, an atmosphere of tender affection. I can never forget the prevailing gentleness of manner, the prevailing kindness of spirit. There was no criticism whatever of one another. If there was any need for criticism, it proceeded in love and privacy from the one appointed to direct the work. One law governed all: each one had his or her special duty to perform, and each one was taught to perform it with uplifted mind as a service to Christ the Artizan.

There were four brethren who were especially near to T. L. Harris—Arthur Cuthbert, James Requa, W. C. Brownell and Alfred Buckner. These were all strong men—strong in their intelligence and fixed in their principles. They would have taken high places in any work they might have chosen in the world's affairs. Indeed, they left places of high responsibility when they chose to enter upon the unwordly enterprize at Salem-on-Erie. They now had but one aim—to live the Life, and to live it from the inward ground, following the teachings of Jesus in the very letter.

The social order in the Brotherhood was based upon the ideal of the family: it was a kindly paternalism. T. L. Harris was our father, and we were all glad to call him father. Sometimes we called him Father Faithful. We were his children, and at all times we felt over us his fatherly care. The Brotherhood life lifted us out of the cruel anxieties of the warring world.

Some of us took the loft of a barn and cleaned and furnished it for a little chapel, where occasionally our good teacher—T. L. Harris—delivered soul-stirring talks to his children. His words were eagerly received, and afterward each listener would frequently say that the searching words they had heard were all meant for him or for her. No one tried to evade condemnation—no one tried to throw blame upon the neighbor.

Upon entering the Brotherhood, each person was tested to find whether he was in earnest. He (or she) might be given some of—what the world calls—the menial work, to find whether he could do it in the spirit of love and devotion. All labor—even the most menial—was to be done in the name

of Christ the Workingman, and thus it was to be lifted into a sacrament. Work was to become the living body of religion.

Some twenty years ago there was a great deal in the newspapers concerning Laurence Oliphant and his life in the Brotherhood, but the newspaper accounts were gotten up by reporters for the sake of the sensationalism they are expected to hand out every morning. I was on the ground, I was an eye-witness: therefore I know that their stories were mere bubbles, bubbles blown outward for spectacular effect. They said that Oliphant, a high-placed English scholar and gentleman, was required to do some of the menial work, was made to serve as a teamster. But what was there wrong in this? For didn't the Savior toil while he was on Earth? Was He not a carpenter at Nazareth? And didn't He travel all over Galilee as a teacher and healer?

Besides this, the Brotherhood was a school in the art of life, and work is the basis of all life. The Brotherhood was a work-school under the direction of T. L. Harris, who had himself a carpenter shop where he worked, especially at night. So it was perfectly natural that Oliphant should take his place in the band of workers. And he took his place joyfully. He had left the fantasies of the world in order to find reality in this brotherhood of labor. He never showed that he felt any superiority to the humblest brother in the school. Indeed, nearly everyone that came into the New Life felt at once a deep unity with his comrades. You felt as though you had always known these friends.

It was not easy to get into this School of Life. Some of us who were applicants had to wait years before we were considered ready. It was not a matter of money: it was a matter of spiritual preparation. Many who applied were not received at all. Those who were taken were received at first as mere guests of the Brotherhood, and they were always free to depart at any moment. And a few did depart because they felt that they were not yet ready for the strict discipline of this new school of life.

Laurence Oliphant was no exception to the rule. He had been eager to enter this School of Life, but it was long months, if not years before he was finally received. He then took charge of a team of horses and a wagon; and his task was to haul material from place to place over the thirteen farms under the control of the Brotherhood. I recall the names of some of the farms—Brinecliff, The Gardens, The

Nest, the Bird's Nest, The Dairy Farm, The Stock Farm, The Lodge.

Here is where Oliphant carried on his light farm work, the work that seemed to afford him the greatest happiness of his life. And it was here that he became the leader in evening festivities at The Garden House. He supervised the dances of the household, and he took a strong hand whenever friends came in from neighboring farms for a merrymaking.

Oliphant had been an English traveller and diplomat; so we were not surprised to find him a good talker, a man who spread good cheer. He sat at the head of our table at meal-time, and he led the comrades in a silent grace before eating. He waited upon the feasters, and I may say that we were not stinted: we dined well.

Lady Oliphant—his mother—joined heartily with Laurence in a spirited devotion to the principles of the New Life. She had swung round a rich and fashionable circle in London, for her husband had been Lord Oliphant. But at last she began to read the writings of T. L. Harris and she soon began to feel the hollowness of all conventional society. She was glad to give it all up for the sincere and simple life of the Brotherhood—glad to leave gilded and garish London and to go out to Brockton to darn and mend the clothes of a group of fraternal workers. In this simple service she found her greatest happiness.

This is my testimony to the earnest and honest purpose of T. L. Harris and some of his friends to establish in the world the beginning of a nobler order of life.

The Law of Destiny

Man is an atom in the infinite space,
Whose course by volition he may guide
To noble ideal, in the universe trace
The Destiny that unerring laws decide.

His acts are creatures, which conduce
To the ways of obscurity or of light;
Angels or demons, to elevate or reduce
To the regions of eternal day or night.

GEORGE DU BOIS.

Sound and Color

BY AELVA J. BOYLE

"Sound is the inner soul of color, and rhythm is the inner spirit of life; thus the low, or earthly life, by its conformity with the rhythmic motion of the upper or heavenly life, is drawn towards it, and merged in its prototype; because similar affects similar in a peculiar, unknown manner."—Here as will be plainly seen, is again the law, or doctrine if you will, of like curing like.—"For this reason, not only among the Israelites, but in the cult of all pagan nations, the play of colors and the sounds of music act in accord; this is clearly set forth in the ancient books of the Chinese." Qabbalah by Isaac Myer.

In the Chinese scientific philosophy the five elements or elementary substances, fire, water, earth, metal, wood, each has its own color. Fire—red; water—black; earth—yellow; metal—white; wood—azure. The use of the word azure however by the Chinese, in this connection includes all shades of blues and greens; for the reason that *wood* as one of the Chinese five elements represents, and is understood to include, the *air* and everything that grows in the air.

The five-striped flag of the Chinese, red, yellow, white, black, is symbolical of these five elements.

"Colors, crystalline and all metallic bodies, give off magnetic forces. The different varieties of color absorb different degrees of light and heat; and in their vibration before the eye, emanate streams of magnetic force which are as refreshing dew to the astral and animal body." Hidden Way Across the Threshold, J. C. Street.

The fact that the sifting of sunlight through colored glass,—or other colored medium,—so as to shut off all but the ray of the required color, produces a specific therapeutic action is too well attested by science to need further confirmation.

Its value in the medical world is incalculable. We will offer however, only one example; a fact which is known to the best physicians. This is that putting *red* glass in place of the white in the windows of the sick-room of a smallpox patient will prevent pitting.

A series of color experiments was carried out by the author and her sister, two summers ago in the Thousand

Islands. These were in special reference to *plant growth*. They were suggested by the accounts of the Pleasanton experiments many years ago in England. Gen. Pleasanton however, confined his work practically to the blue ray.

In the Thousand Island experiments, *all* the rays were tested, the plants responding most remarkably, and in *every* case with exactly the results expected by the experimentors.

White is the color of the quintessence of light; blue is cold and represents repose or slumber; black is absolute rest or death. Yellow gives activity; red is life, motion, passion. White is healthful activity; the progress of life is from black to red,—the zenith. Declining life is from red to black.

To accelerate the nerves when relaxed, red must be used; and in all cases of over-excited nerves the use of blue is indicated.

Red contains the positive, active, exciting, heating principle. The magnetic attraction which causes storms to draw and cling together.

Blue is the negative, passive, quieting, cooling principle whence comes the power of dissolving worn-out force. Repulsion which prevents stagnation and stoppage of motion and life; which the red alone would produce.

Colored rays from the solar spectrum thrown on colored worsted emit sounds, louder or fainter, according to the color of the ray directed upon them.

Green upon red or red upon green giving the loudest sound.

Runs going upward, or toward the higher notes of a musical instrument are exciting; those going downwards toward the lower notes are depressing. These are the actual results of experiments in physics.

Contrast of motion sets off the character of the phrase, but weakens the power. Similar motion strengthens and supports. Ruskin says, "Contrasts display things; but unity and sympathy employ them."

Among the ancient priesthoods a different color was used in the ceremonial for each day in the week. Purple belonged to Sunday; white and silver for Monday, the day of the Moon; flame, rust, or blood color to Mars and his day, Tuesday. Wednesday, the day of Mercury, belonged to green, and to science. Thursday—Jupiter—and great political or religious achievements, scarlet. Friday, Venus, love, blue, green or rose color, or a combination of all three. Saturday and Saturn, black or brown with orange color.

Carrying this still further purple stood for light. Purple or violet standing for light must be understood as standing for ultra-violet the light beyond our vision.

This was the reason that the ancients called the amethyst the "Dream Stone"; and this is why the signet ring of a Bishop is an amethyst.

Ultra-violet rays have recently been found very valuable in the examination of questioned documents.

By the use of a lens made of quartz covered with a thin film of metallic silver, there has been developed a practical means of making photographs by the invisible rays of light above the spectrum—these ultra-violet rays.

The quartz lens is necessary because these rays will not pass through ordinary glass; while the silver film acts as a screen to cut off ordinary light rays, and those below the spectrum.

By this means most white objects are photographed black; and even transparent objects like glass are black.

White and silver stood for aspirations; flame for war, or a warlike attitude; blue or rose color for love; green for science; scarlet, power; black or brown—the shade of nearly all monastic garments—solitude.

Again, in the religious teaching of India, we find that the "red-colored sun" causes heat, anger; and red color passion and lust; while dark causes fear and forgetfulness.

Among the Chinese, red represents fire and state affairs; yellow, earth, the emperor; white, metal, the minister; black, water, material affairs; blue—or as usually expressed—azure, meaning all shades of blue to green, the people.

It is also claimed by them that when red prevails, there are many fires—as we of this hemisphere have to-day realized that it always indicates anarchy and revolution; white prevailing—many floods result; azure, good harvest; yellow, many diseases; brown, much sickness amongst cattle; black, war or death. Further, white will destroy azure; azure will destroy yellow; yellow will destroy black; black will destroy red; red will destroy white. Still further, red affects the heart; in other words, excitement or its representative works upon the heart. Azure—green—affects the liver; as we all know, bile is green or green yellow. Yellow affects the stomach; white, the lungs; and black, the kidneys. Azure produces rain; white, good weather; red, heat; black, cold; yellow, wind.

Red in the original tongue is called Adam, indicating the Adam Kadmon, or man as *Man*—of the Cabala.

Colors have influence on passions; and they as well as their harmonics have relation to moral and spiritual affections.

The student should familiarize himself with the condensation of scientific facts which we have here presented; so that the significance of each color, and the *inevitable* vibratory action produced by it, will rise readily to his mind, wherever he may happen to be at the moment.

In this way a habit will be formed of noticing color wherever seen; its quantity; and therefore its probable power in bringing about, or preventing certain circumstances or conditions; whether it is acting as a menace or a safeguard, etc.

This last may be pooh-poohed by our unscientific friends; but it is too deadly a peril to be overlooked, or to be brushed aside with a smile of self-satisfied ignorance.

In one of our late Liberty Loan "drives" Fifth Avenue, New York City, was one long, blood-red river of flags and pennants, drawing and intensifying all the vibrations of anarchy, revolution and mob-disorder which have been, and are threatening the country.

A government which understood and recognized the scientific laws of vibratory action would never have allowed such a display of red.

Not until governments *do* recognize these facts will the world be even approximately at peace.

OUR QUEST

Not for glory, nor for gain,
This is not our quest;
But to give relief from pain,
Strengthen the oppressed.

Help the homeless, heal and bless,
Feed and clothe the poor;
Praying God at last to send
Peace that will endure.

Marching onward, ever on,
With our flag unfurled;
Victory for Right we seek,
FREEDOM for the world.

LOUISE R. WAITE.

Bible Divination

BY SARA HUNTER

The following is quoted as the experiences of a girl who from early childhood has had implicit faith in the belief that by asking a question one may open to the answering verse in the Bible—Tennyson, in his poem "Enoch Arden" refers to this belief and the voices heard by Joan of Arc were along the same lines of spirit guidance as a result of the prayers of one having faith in the supernatural.

Soon after the beginning of the war in Europe, the girl's curiosity caused her to ask whether America would ever join the war against Germany. The first answer was:

(Daniel, 10, verse 1.) "In the third year of Cyrus, King of Persia, a thing was revealed unto Daniel, whose name was Beltshazzer, and the thing was true, even a great war-fare, and the time appointed was long, and he understood the thing and had understanding of the vision."

This she interpreted to mean that there was to be a great war, and that it was to be revealed to her by the verses.

Then she asked if this was the meaning of the preceding verse and the verse she next opened to, read:

(Jeremiah, 33, verse 3.) "Call unto me, and I will answer thee and show thee great and mighty things which thou knowest not."

Believing that God wanted her to ask Him questions concerning the war and that He would answer her, she continued the practice and discovered that one question and answer suggested another, until the war between America and Germany was plainly foretold, but it required much meditation to interpret the verses.

She asked, once, "Does the Kaiser wish to maintain peaceful relation with Amercia?" The answer was:

(Habakuk, 2, verse 5.) "Yea, also he enlargeth his desire as * * * Hell, and is as death, and cannot be satisfied, but gathereth unto him all nations and heapeth unto him all peoples," which meant that the Kaiser wished to conquer the world.

To the question: Germany has a peace treaty with America, is it not apparent that she does not want America to enter the war. She opened to this verse:

(Jeremiah, 52, verse 11.) "Then he put out the eyes

of Zedekiah, king of Babylon, and bound him in chains, and carried him to Babylon, and put him in prison until the day of his death."

When she asked, "Ought America gather an army for defense?"

The answer was:

(Psalms, 33, verse 16.) "There is no king saved by a multitude of a host."

"Does that mean that we must have other means of defense," she asked then, and the answer was:

(Nahum 3, verse 14.) "Draw thee water for the siege, fortify thy strongholds; go into the clay and tread the mortar; make strong the brick-kiln. There shall the fire devour thee, the sword shall cut thee off. It shall eat thee up like the canker-worm. Make thyself many as the canker-worm, make thyself many as the locusts."

This verse was interpreted to mean, that America should make every preparation possible for defense. Not only an army, but ships, as symbolized by the "canker-worm," and aeroplanes, as symbolized by the "locusts," which fly in the air.

Another prophecy which meant that America was in danger of attack, because she was not even as well prepared for war as England was, was this:

(Nahum 3, verses 8, 9, 10.) "Art thou, (America) better than populous No(England) that was situate among the rivers, that had waters round about it, whose rampart was the sea, and her wall was from the sea?" (Surely this was a description of the British Isles.) Ethiopia and Egypt were her strength and it was infinite, (England had the help of other countries.) Yet she was carried away, she went into captivity; her young children were dashed in pieces and they cast lots for her honorable men and all her great men were bound in chains. Thou also (America), shall be drunken, (with war) thou also shalt be hid, *thou shalt seek strength because of the enemy.*"

"Will Congress support President Wilson if he declares war against Germany?"

Was answered by (Acts 23, verse 7.) "And when he had so said, there arose a dissension between the Pharisees, and the Sadducees, and the multitude was divided."

To the question "will war, eventually, be declared?" the answer was:

"For as much as many have taken in hand to set forth

in order a declaration of those things which are most surely believed among us."

This meant that majority would rule and a declaration of war would be published.

Another prophecy, which was written hundreds of years ago, prophecying of this time, when the Kaiser would attempt to conquer the world, was this:

(Daniel 8, verse 23.) "And in the latter time of their kingdom, when the transgressors are come to their full, a king of fierce countenance and understanding dark sentences shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully and shall practice and shall destroy the mighty and the holy people. And through his policy also, he shall cause craft to practice in his hand, and he shall magnify himself in his heart and shall destroy many. He shall also stand up against the Prince of princes, but he shall be broken without hand.

To the next question, Will Germany be victorious, the verse was:

(Malachi 1, 4.) "Whereas Edom saith 'we are beaten down, but we will return and build the waste places'; Thus saith Jehovah of hosts: 'They shall build, but I will throw down, and men shall call them the border of wickedness, and the people against whom the Lord hath indignation forever.'"

Meaning that Germany, though beaten down now, hopes to retrieve the lost ground, but will be beaten down continuously.

(Proverbs 26, verse 27.) "Whoso diggeth a pit shall fall therein, and he that rolleth a stone, it shall return upon him," means that Germany will be defeated, because Germany began the war by attacking other nations.

"At the end of the war, who will be the gainer, Germany, or the Allies?" was then asked, and the verse opened to in reply was:

(Ecclesiastes Chapter 1, verse 6.) "The wind goeth toward the south and turneth about toward the north; it turneth about continually, in its course and the wind returneth again to its circuits. All the rivers run into the sea, yet the sea is not full; unto the place whither the rivers go, thither they return again."

This meant, plainly, that after all the fighting was over, at the end everything would be just as it was before the war started.

The New Renaissance

EDUCATION

BY VICTOR E. CROMER

Since the introduction of universal compulsory education by country after country during the last forty years, educational systems have undergone innumerable changes. With the recognition of the principle that every child born into the world was entitled to at least a share in the educational benefits that were available came the main outlines of the curriculum to be taught. At first this resolved itself into the basic teaching of the three "R's"—reading, writing, and arithmetic. Later on a larger variety of subjects was introduced, and from time to time innumerable changes have been made in the methods of teaching and in the subjects taught. During the last few years, moreover, there have been innumerable reform methods suggested, some of which are in the nature of distinct movements, such as the Kindergarten movement and the Montessori system.

Education and the New Renaissance—

The purpose of this sub-section on education is not to give a complete outline and history of education, but rather to co-ordinate the subject of education with all the other streams of progress making towards the inauguration of a new dispensation in the world. I am of the opinion that soon there will be a complete re-synthesis of the whole idea of education, based on a clearer recognition of what a child is and what education is. In the New Renaissance a child will be regarded as an evolving ego redrawn to the world, and remanifesting in a physical body for the purpose of carrying on its evolution from the point where it left off in the past. It is obvious that the body grows, and that certain main lines of teaching are the rightful prerogative of all children. They all need to be taught some things, such as the three "R's," but when those general subjects have been taught, what then? Once the child has learned the primary subjects, it will then be discovered that each child has brought over from the past a number of faculties and tendencies. These faculties and tendencies are involved in the very being of each child. They constitute its individuality. The marks

of these faculties are portrayed in the phrenological conformation of the head of the child, its main lines of life are to be found in its horoscope, its possibilities are indicated on the lines of its hands, and its propensities are indicated on its facial features. Its soul development can be delineated by a trained clairvoyant or seer. Now, it must be obvious that children who were dealt with in this manner under proper safeguards and by reliable exponents of the various subjects indicated, phrenology, astrology, palmistry and physiognomy, would be in a better position to receive the education he needed than a child taught haphazard on all subjects, in the hope that he will ultimately concentrate on the subjects he most needs. There is no need to teach subjects to children who have no tendencies in those directions, while there are many children who have propensities for subjects not included in the school curriculum to whom it would be infinitely more advantageous to be taught along the line of their own tendencies than to be compelled to learn subjects for which they have neither inclination nor capacity. Even the materialist who does not believe in the immortality of the soul, and therefore would not admit that the soul "had elsewhere a beginning, and cometh from afar," yet recognises that there are diversities of gifts among children. Shakespeare was always potentially Shakespeare, even as a child, and so was Jesus, and so is everyone else. Only that can be developed which lies enfolded within. And right education would open up for each child the possibility of developing his own inner forces. There are no great difficulties in the way of finding out the possibilities of children, except prejudice. If we get rid of our prejudices against phrenology, palmistry, and clairvoyance, and treat these subjects with the same common sense that all other subjects are treated, we will find that we have touched a series of strings that combined will produce a wonderful symphony in the realm of education.

Education Re-Shaping the World—

The development of universal education has been a potent factor in the re-shaping of the world, and after the great European conflict has vanished into the past, there will be a mighty surge forward of all accumulated results that have accrued as the result of the educational awakening. It is a vital necessity that the educational systems after the war of all nations shall be brought up to the highest modern standards. In a sense it can be said that the ignorance

of one nation keeps other nations back. And for this reason, that an ignorant nation will live according to a lower standard of life, and so the cheap products produced by that nation will undersell the products of the nation grown or manufactured by a different standard of life. Therefore it is essential that all nations, East and West, North and South, shall come within the ripples of the healing streams of intellectual life. There will be intellectual missionaries as well as religious missionaries needed in the world to lay the foundations of the New Renaissance. All things are sacred. The intellectual ray is as vital to the welfare of nations as the moral ray; neither can exist for long without the other. Without the intellectual ray religion becomes superstition, and without the moral ray intellectualism becomes materialistic and soulless. Thus in one grand symphony the world will be re-shaped in all directions.

The Overloading of the Curriculum—

The excessive overloading of a school curriculum is to be avoided not by reducing the number of the subjects taught, but by segregating the children according to their tendencies. Those who show or exhibit tendencies, or in whom those tendencies are found latent, should be taught the subjects for which they are adapted, and not have their time wasted in instructing them in things for which they have neither desire nor ability. The size of classes will by this means be reduced to within reasonable limits automatically. Children having special but rare faculties should be brought together to be taught in their special subject, even though there are only half a dozen children in the whole of a State so gifted, they should have access to facilities for instruction in such subjects. We will thus lay the foundations for our future geniuses. There will be no "overloading of the curriculum" by this method, for the unfortunate children who are now taught a lot of stuff that is unfitted for them will be eliminated from those subjects, while those children whose minds are athirst for light in those directions will have all the instruction that they desire. It may even happen that a child, after the preliminary study of elementary education, will want to devote the whole of its schooltime to the study of one or two subjects only, for which it is adapted. Facilities should be available for a child to attain its desires in that direction. It does not wish to waste time in learning things for which it will have no use in the future, whereas by

following up its own particular subject or subjects its future career will be assured, and it will ultimately master all subsidiary things that are necessary to the attainment of its main object. When satiety comes in its own subject it will desire to learn other things. Such an arrangement will not necessarily interfere very much with the ordinary routine of a school, as the bulk of the children will always consist of the mass at the normal level of their race and time, however much they were in advance of other races and other ages.

The curriculum should thus contain all subjects as a commencing point, but there should be a minimum curriculum for all children, and a series of classes for special subjects, to which all children would have access. These special classes, moreover, would not rest so much on age as on desire or tendency, for it would often be found that the youngest children were the keenest in special subjects. An education that is merely a superficial veneer is of comparatively little value. It must sound the depths. It must touch the chords of a child's inner being. It must awaken his latent potentialities. It must stimulate the God in him. It must uncover all that is his by virtue of his past evolution. His soul must be unveiled. The real man must be discovered. The dormant possibilities of the ego must be galvanized into life. This can only be accomplished by discovering the inherent capacities in the child, and educating him along the line of his desires and tendencies, developing the good tendencies and eliminating or transmuting the bad.

Many children will be discovered who are more adapted, on the other hand, for hard manual work than for study. These children should not be compelled to study inside. Just as some would be best suited by carrying on their studies in privacy and surrounded by an atmosphere of study, so others would be better suited mentally, physically, and morally by being taught in the open, by means of games and manual work of all kinds. These children need their bodies and minds trained to work in unison. Thought and action in them are simultaneous. They could be taught the why and wherefore of all mechanical and engineering things, of production and of agriculture and horticulture, and the rudiments of all trades and industries accompanied by visits to factories and workshops. They should be taught games, not merely for play, but be instructed as to the faculties that come into operation with each kind of game. They should be taught that from the educational standpoint the winning of the

games is not the important point, but rather that in playing those games certain faculties are brought into operation, which are in the last analysis mental faculties. The alertness of mind and quickness of eye in cricket and baseball, the poise and self-control necessary in football, equilibrium and good temper in boxing and fencing, determination and endurance in running, co-operation in rowing, and equilibrium and self-mastery in flying. All these games have a mental as well as a physical value, and if we are to have a trained, educated, efficient industrial community the education should be in accord with that ideal; but this aspect should only be utilised for those whose tendencies run along in those directions.

Education's Ultimate End—

The highest aim and object of education is the production of useful citizens; and in the New Renaissance, where all citizens will of necessity be expected to be highly-efficient, serviceable units, education will be directed towards producing, not uniformity, but the highest development of the individual along the line of his inner capacities. The education, therefore, of the child, would commence with its parents before the child was born, in order that the right pre-natal conditions shall be provided for every child born into the world, and this education should be continued right through childhood to maturity, and thence onward until the death of the body releases the soul from the necessity of further education in the physical world. But that lifelong education will be divided into periods, and the driving force behind it will not be the compulsion of the Government, but the soul-force of the individual. The Government will but provide the facilities along which the individual can follow his educational and intellectual bent.

Scorn not the humblest weed. A Burbank's power
May raise the weed you scorn to fairest flower.

DUDLEY DORN.

Occult Story

OUT OF THE PAST

BY MAY FLOWER JAMES

(Concluded)

"Yes—how strange—I am sure—Oh—I feel as though I—" Her voice was low and full of fear and pain.

Jim instinctively put his hand on her shoulder.

"See!" she cried. "How the ring fits me!" She slipped it on her finger. "I feel as if I had worn it before—what does it mean? Why am I here?" She turned and looked at Jim. "I followed you across the continent—I had to. I seemed to be in the shadows till you came and—you seemed to call to me—"

Jim's thoughts went out to Helen, the girl he loved. He felt he was being drawn to Amyra against his will. He tried to pull himself together.

"Come—you are tired and strained—it's all imagination—come and rest on the couch—I will get you some refreshments." He said. Amyra sat on the couch and looked round the room in a puzzled way.

"It's all very strange—and yet—I am glad to be here." She looked down at the ring on her hand. "There is something—I have to do—but—" she put her hand up to her head and closed her eyes in an effort to remember.

The air from the garden blew in sweet and fresh. It was life giving. Jim went to the sideboard and poured out some wine which he brought to her. "You will feel refreshed after this." He said.

Amyra drank gratefully. Jim stood by and watched her.

Suddenly there was a knock at the door. It opened quickly and Abdul, Jim's servant entered. His face was oriental in its coloring and calm repose. The square chin showed a great strength that the mouth almost contradicted with its sweetness and in the dark eyes lay a deep knowledge centuries old.

For one moment he stood there holding up the heavy curtains and his eyes slowly glanced round the room—at the open window, at Amyra and then at Jim. A wonderful light for a second illuminated his still features, a light of instant comprehension. In the dim shadows of the room,

it seemed as though a smile of understanding—an absolute acceptance of the inevitable—the truth—flashed over his countenance. Then his face appeared once more almost expressionless and his eyes rested calmly on the two figures, Amyra half reclining on the couch, Jim standing by her side.

There was a rustle of silk draperies and a faint perfume of violets as Helen entered. She was dressed in a very simple evening gown of soft pale blue, a small spray of lillies of the valley nestled in her breast. Her eyes a slightly darker shade of blue than her dress were shining with expectancy. Very fair and beautiful she looked to the three in the room as she appeared out of the shadows of the hall—the dark background enchancing her fairness.

For one second Helen stood looking at the two, incredulous amazement and wonder in her eyes. For one second there was a quick flash of jealousy that was like a sword through her heart—and then the love which had grown strong through the ages—strong and pure through sacrifice and suffering—rose and overcame the lesser and baser feeling.

With perfect confidence she approached Jim and smiled happily at him. "You dear boy—I thought you were never coming—and I could not wait—"

Jim took her hands, feeling in the depths of his soul, her greatness and understanding—and regardless of Amyra, embraced her.

Amyra, holding the empty glass in her hand, gazed at them, a tragic look in her deep eyes, and unexpressed hatred for Helen in her heart.

Then they turned to her. And Jim introduced her to Helen. "This is Princess Amyra—we met first on the desert—and tonight she heard me playing—" he hesitated, feeling his words were inadequate and became somewhat incoherent. "Someday I will tell you why I played and—and my dream—in fact I think I must be dreaming still!"

Helen laughed merrily. "The same as ever Jim. Half of you is in Egypt, living centuries back—only a little bit you give to me."

Jim's answer was intense though he spoke with a smile.

"If I am in Egypt—you are with me—you are always with me."

Abdul still stood in the doorway, waiting.

A shadow came over Helen's face. "Our tryst—Jim? It is the time."

Both glanced at Amyra as though asking her pardon.

Puzzled she gazed back. Helen impulsively took her hand and her voice sounded apologetic and pleading.

"Princess—we have in the garden—a sacred spot, a ruined sanctuary. It is holy ground there—rich with the memories of centuries—plighted troths and broken vows, meetings and partings. Wild roses trail across the path, deep blue and white violets and primroses cover the ground and the old stone steps are green with moss. In the winter a path is dug through the snow and the first snow-drops are found at the foot of the sun dial. Through all our years of friendship and then of love, we have met and prayed in this sacred spot—at the same time of day. When Jim has been away I have gone alone and in spirit held communion with him, sending out my thoughts across land and sea. We were—we were to have met there tonight—have we—have we your permission—will you forgive and wait a few minutes?

Amyra's eyes held Helen's. The dark eyes gazed into the blue and it seemed to Jim and Abdul that the souls of the two women touched. And then Helen drew back as though scorched by something, her hand loosened on Amyra's and a faint shadow crossed her face.

Before Amyra could answer or Jim break in, Abdul stepped forward.

"The Princess needs rest and quiet. I will take care of her while you are away." His manner was deferential and protecting, his voice final.

Both Jim's and Helen's faces brightened and Jim smiled gratefully at the Arab.

"You are a treasure and an ideal nurse, Abdul—she will be safe in your hands, I know. We will soon return."

Hand in hand they hurried through the windows and down into the garden. Amyra turned and watched them out of sight and then her eyes fell on her ring, she gazed at it moodily and twisted it round and round her finger.

Suddenly across the silence of the garden was heard the "Jug—jug—" of the nightingale—a few soft plaintive notes and then a silence.

"He is calling to his mate." Whispered Amyra.

For a few moments they waited expecting more of the sweet thrilling notes. Amyra's voice fretful and impatient again broke the stillness.

"Why does she not answer?"

The Arab watched her out of half closed eyes. There was a world of understanding and sympathy in his gaze.

No words seemed necessary, a strange current of understanding passed between the two.

"He called me back out of the shadows—and now he leaves me." Amyra spoke half to herself and did not raise her eyes from her ring which she was slowly turning round her finger.

"You have come for a purpose—we all do. You have come back to redeem a wrong you did many lives ago." The Arab spoke gently.

Amyra's eyes were deep with passion and anguish.

"I have come back to gain my desire. Why should I redeem any past sin?" There was a sob in her voice.

He answered again. "It is our desires that bring us back—you speak truly—but it is our life work to overcome and purify them."

Amyra's voice was scornful. "I am far above her in intelligence—I could help him in his work—inspire him to greater things. I have a vast store of knowledge, of which she knows nothing."

Abdul answered patiently. "We can develop intellect—we can develop mentally, but spiritually—no Princess—we cannot develop our souls except through self-sacrifice. When we entirely lose sight of self we have attained very high spiritual development."

Amyra raised her eyes slowly and looked at the Arab. He stood very still and straight and there was a wonderful strength and magnetism about him. She wanted to send him away but felt impelled to wait. The thrilling notes of the nightingale were again heard in the garden but were unheeded by the two in the room.

The Arab spoke again and his voice had the finality of fate. Amyra shuddered in fear.

"We return here, Princess, to complete our unfinished tasks—to do that which we have left undone—to make reparation for all sins of the past and to atone for any wrong or hurt done to another by thought word or deed. If we have taken a life, we return to give back that life—possibly to sacrifice our own. This is the law."

"But supposing I don't want to make reparation and will not?" Amyra answered obstinately.

"By fighting against the natural law, you would only suffer. Whereas if you willingly make reparation—you would

gain happiness." He looked at her steadily, and again that still and silent current passed between the two. A force that Amyra felt for she became restless and her face hardened in stronger opposition. Suddenly the Arab bowed and turned away. It seemed as though his message had been given—that his mission was accomplished. There was an atmosphere of finalty about his movements as though he said to himself—"It is finished."

He swiftly passed through the heavy curtains and they dropped silently behind him.

Amyra breathed a sigh of relief as he vanished. She was glad to be alone. She rose and walked to the center of the room looking round as she did so. She was almost afraid of her thoughts—they overwhelmed her. Her hatred for Helen was growing so strong. She felt powerless to draw Jim to her side and yet she loved him. She did not know it, but her love was not that which comes only once—the love of mate for mate. It was not pure, it was filled with thoughts of self and desire.

She twisted the ring round and round her finger—what could she do? She might in time draw Jim to her side, he was sensitive, he had already felt her magnetism, but it would be a fight and she might fail.

No, there must be another way. She looked down at the ring and slowly an idea formed in her mind. With Helen out of the way—Jim would be free to love her. She half smiled and taking off her ring, examined it—opened it and saw that there was a tiny grain of powder in the case. It was so easy, no one would know.

And then strangely the words of Abdul came to her. Would she have to come back and make reparation? Away back in past memories something stirred. Had she not taken a life before? Must she give up her desire and sacrifice herself and would this bring happiness? What was happiness? Surely she could obtain it by gaining her desire?

Deep feelings, long forgotten dreams stirred in her soul but her hate was too strong—thoughts of Helen came, then Jim.

Just then she looked towards the garden and saw them coming. Now was her time.

She called to them and they answered, looking up and smiling. And they entered the room and sat down and Amyra offered to get them refreshments. At first Jim wanted to help her but laughingly she pushed him into a chair by Helen and said she would wait on them. And so

he gave in to her, content as long as they were together.

Quickly Amyra went to the sideboard—her back towards them, and slipping off her ring she shook the contents into a glass, as she did so a terrible feeling came over her—she had done this before!

The air vibrated with strangely thrilling strains. A cold breeze blew through the garden, rustling the leaves and waving the palms in the room.

Jim and Helen looked up and gazed towards the garden wonderingly. And clearly to Amyra came a voice, intensely sad and pleading were the words—"Amyra! Amyra—come back to me!" Just one glimpse came to Amyra of a far greater happiness than she was striving for—in the depths of her soul a long forgotten vision of perfect bliss.

It came like a flash and was gone. And then she heard the voice again—"Amyra! Amyra—come back to me!"

What was she going to do? Take a life for which she would have to pay back in suffering and pain? What should she do now? And like an inspiration came the answer—"Give up your life and your desire, give up your love—to Helen." In that second her decision was made.

With blind understanding and a strong instinct that led her right, she poured out the wine into the three glasses and took two to Helen and Jim.

The air was still tense but there was a peace about it—the terrible fear of evil that all three felt had gone.

Helen and Jim took the glasses and Amyra held the one in which she had dropt the powder, in her hand. Then she spoke.

"I am going to drink to your happiness! Will you drink to mine?" Her voice was calm and the smile she gave to both was very sweet.

"May you, Princess, gain the happiness that we have found!" Both their voices blended—the desire was one in their hearts.

They all drank and Amyra drained her glass. As she did so, the garden seemed full of music, which all three heard.

Amyra's face changed to one of infinite peace and the light of a great understanding shone in her eyes. Instinctively Jim and Helen rose in wonder. Amyra's eyes were fixed on the fountain—the other two were forgotten. And against the falling waters a form was seen—a face of perfect oval, eyes of deepest blue and hands stretched out toward Amyra. And

then a voice was heard, clear and filled with ineffable happiness:

"Amyra! Amyra—the night winds are calling,
The voice of the desert is singing to me.

"By thy great atonement—our souls are united—
Amyra! Amyra—I come love to thee!"

Amyra stepped forward—the glass fell from her hand and swaying slightly she moved to meet her soul mate.

Again the words of the song—and the last line was taken up by Amyra as she was clasped in the arms waiting for her—"I come Love to thee!"

The strains of music faintly echoed the melody and then slowly the sounds died away into silence. And to Jim and Helen who were watching with hand clasped in hand—there was nothing but the fountain and no sound but its falling waters.

* * * * *

QUESTION?

From out the realm of thought a question comes. What is a Christian? Dictionaries say, "Related to Christ and His doctrines." Then

A Christian is a teacher seeming not to teach.

A Master following even as he leads.

A Healer: Sins against health's laws being forgiven.

A Savior saving people from their own mistakes.

Avenger, driving money changers out.

Keeper of law. "To Caesar—Caesar's."

Scoffed at, betrayed, to answer not again

"Who draws a sword shall perish by its edge."

Leaving the body to return again.

When ye behold these things then know

That as the budding of the trees proclaim spring here,

So who follows thus the law of service

Self-forgetting; filling just the niche

In the great plan he was designed to fill,

Aligned with others in the work of life,

Seeking the welfare of his brother man

By keeping his own particular unit frictionlessly at work:

Know ye this is a Christian; tho his be the creed

That worships Allah or the circling Sun.

The sign is on him.

DUDLEY DORN.



Ancient Craft Masonry

THE ZODIAC IN RELIGION AND FREEMASONRY

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IX

THE REAL CRUCIFIXION

The only way in which we can possibly account for the persistence of a particular trend of symbolism throughout long successive ages and for its repeated outcropping in the exoteric religions of various times and places, which have left it incumbent upon its seers and hierarchs to construct local mythologies to connect it with the ancestral traditions of the particular peoples they served, is to accept the very reasonable theory that the priesthoods of all nations understood each other, on a scientific basis, and so constituted the groundwork of a Universal college of Adepts. This is practically what Freemasonry claims to be and, in its confused and nebulous historical records, to have always been.

Religion, today, propounds its mysteries as "incomprehensible" simply to save the faces of its appointed teachers who must, at all hazards, retain their ancient sacerdotal prestige, in spite of the fact that they have, as a class, long since lost all conception of matters, which, to them, at least, were once perfectly intelligible and which it was their sacred duty to guard and transmit to future generations of initiates.

What is, however, far more serious, is the fact that there is at least *one* among all of the various claimants to infallible truth which not only *Knows* the truth but betrays this Knowledge in its every aspect; which is aware that it holds the Keys to the riddle of the ages mockingly over the heads of its blind dupes and non-conforming scoffers alike in the sublime assurance that until mankind seeks the true path to the Ancient Wisdom in the light of the old occult sciences which the world now ridicules and contemns as relics of the



Ancient Persian Cone Seal
 with 8 point Star

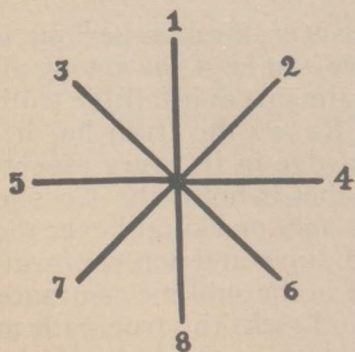
dark ages, that the waves of dissent will forever dash harmlessly against its rocky foundations. The sole other custodian of the mislaid Keys is Freemasonry, which like old pictures of the Monk in the Wine-cellar, has "lost" the Key which hangs at its girdle.

This assumption of religion, that Almighty God has required of Man, that he burden himself with responsibilities for that which it is not his privilege to understand is pure sophistry of priestcraft.

There is, indeed, a Universe of the yet uncomprehended before us, at every turn, some of which man has once well understood and imbedded in his philosophies and some of which he is only just arriving at or to fathom in ages to come. But Priests make mysteries, as the writers in children's magazines make puzzles. They first settle upon the answers, among themselves, and then contrive methods of making them difficult for others to arrive at.

The future delver into the peculiar circumstances surrounding the evolution of the Christian religion from its primitive elements will pay far more attention to archaeological and antiquarian evidences of just what obtained at the points of accepted origin at the historical period claimed and look closer in the directions which the Church simulates indifference to than in the directions to which it is interested in pointing.

Real origins will be found to rest with the very genuine *gnostic* or scientific sects, which held and transmitted the Wisdom religion than with the purely fictitious creations of later ages when Zodiacal signs, wandering planets and phases of the Moon were made into human beings, endowed with addresses and latch-keys in Jerusalem.



The numerical elements of
the Eight Pointed Star

The literal "crux" of Christianity is the transference to terra-firma of the age-old mystery of the "Macrocosmos" or Divine proto-typic man, crucified in space, on a cross which is, cosmically speaking, composed of the pole and plane of the ecliptic giving rise to a series of physical considerations, which we are not prepared to discuss at this moment, beyond the general statement that in the physical sense, the being

thus assumed is the Sun-god of all the ancient solar religions.

The central symbol of Sun-myth philosophy from time immemorial has been what is commonly called "an eight pointed star."



Babylonian Priest adoring a Crucifix, from a Cylinder Seal, five thousand years old.

While the writer is independently aware of his premises, the corroborative language of the Rev. J. P. Lundy in his "Monumental Christianity or Art and Symbolism of the Primitive Church" concerning this cross, is most illuminating. "Plato" says Dr. Lundy "tells us in his *Timaeus*, that God, the maker of the Universe, fashioned it in a spherical shape, in which the *radii* are all equally distant, from the centre to the cir-

cumference; as this is the most perfect of all figures and the most like himself. He placed soul in the centre of the world and extended it through the whole, put soul around it and caused circle to revolve within circle and able to converse with itself, wanting nothing; and so he made the Universe a blessed god. He caused it to move with a circular motion.

When, therefore, that God, who is a perpetually reasoning Divinity, cogitated about *that God who was bound to subsist in some portion of time*, he produced his body smooth and even and whole, from the centre and made it perfect. This perfect circle of *the created god* He decussated in the form of the letter X."

Dr. Lundy then goes on to show that the astronomical relations of Earth to Sun result in a *square* cross of right angles, thus "+" which he says may be considered earthly and symbol of all life here while the Platonic cross may be considered heavenly and the symbol of a higher and better life." Dr. Lundy in speaking of the manner in which these crosses appear conjoined, in certain botanical forms, says "*Both forms of the cross appear, the diagonal and the square cross, or, as I venture to call them, the heavenly and the earthly. In several examples, we have these crosses joined, and making an eight pointed star, the very star which is so often found on the monuments of*



Byzantine coins showing the original Gnostic form of the Crucifix.



Byzantine Mosaic of early Greek church showing first manner of displaying Jesus on a Cross

Chaldea and Persia, and which also appears over the head of the newly born Son of God in the early Christian monuments. This is something more than a co-incidence; and I venture to name this eight pointed star, made by the junction of the two crosses the Prophetic star of the Incarnation, which joined heaven and earth, God and man, together." Dr. Lundy presents a number of reproductions of this eight pointed star embodied in early Christian Art, particularly in the fourth century picture of Christ and the four evangelists on page 283 and of the "Nativity," on page 206.

He also gives, on page 21, of his book, an Assyrian example of it from a cylinder seal represented in Lajard's work on Mithraic worship.

In effect, this same eight pointed star or combined St. George's and St. Andrew's crosses, appears on countless ancient Chaldean, Babylonian, Assyrian, Persian and Hindoo seals and Amulets, particularly in company with the crescent Moon, which shows it to be a Solar emblem. It is the chief device on many early Byzantine coins and appears in numerous religious frescoes, particularly one of Byzantine origin in which Jesus is shown *standing* in its centre, between the two Saints John.

Inferentially it is the form of the Chinese *Pa Qua* or Eight diagrams which embody the mystery of Heaven and

Earth with *thirty-six* strokes and in the Cuneiform syllabaries, it stands for *Ilu*, the Babylonian name of God, which a tablet observed by Professor Delitsch says is identical with Jehovah (*Jahu pe Ilu*, "JHVH is Allah").

We arrive at the real occult employment of this figure as a symbol among all the ancient peoples of the power of the number nine, or three times three. As will be observed all of the figure pairs represent multiples of "Nine"

1	2	3	4	5	6	7	8
8	7	6	5	4	3	2	1

while the numbers "1" to "8", of which it is composed is the Solar "Thirty six."

That this figure was worshipped as a symbol of the Deity at least six thousand years ago, is attested by a very beautiful cylinder seal, in which a priest is shown in adoration before it, *displayed as a crucifix*, set upon an Altar, while the celestial symbol is shown above. On another seal a dove

is shown descending from it upon the head of the youthful god *Bel*, while on still others, the dove descends upon spears of grain or wheat which have the same significance. From mathematical and geometrical standpoints, it can be shown that the entire symmetry and order of cosmos is dependent upon the harmonies produced by this nary synthesis, but this is the purely material side. The spiritual aspect of the figure is that which is repeatedly set forth in the Sun-God, lore of every

THE HINDU PHILOSOPHY

PURUSHA

⊙⁵Ω

ATMA

The Divine Spark.

♀⁶⌘

BUDDHI

The Spiritual Soul.

♀⁷⌘

MANAS

The Human Soul.

♂⁸⌘

KAMA

Instinct, Animal Soul.

4⁹⌘

LINGAM

The Etheric Double

‡¹⁰⌘

STHULA

The Dense Body.

PRANA

PRAKRITI

6⁴⌘

Π³♀

8²♀

γ¹♂

⌘¹²4

⌘¹¹‡

PRITHIVI

THE HEBREW GNOSIS

היה

"Was"

20

היה

"Is"

22

היה

"To Come"

36

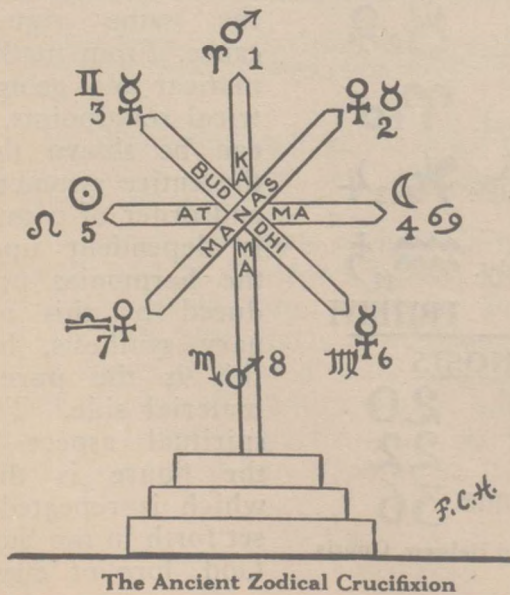
Hindu Zodiacal Philosophy and Hebrew Gnosis compared

time and place and particularly in the language referring to Jesus, the Christ who is the great Christian exemplar of the moral effect of the hypostatic union of God and man, even as Horus, Krishna, Buddha and all his congeners are in the other religions.

When we apply the Zodial significances of the numbers expressed by the figure to their primitive significances in the Hindoo Zodiacal philosophy it becomes entirely plain how the entire matter is a survival of the ancient Wisdom religion. The "God and man" who suffers is composed of "Buddhi" and "Manas" ($72 + 36 = 108$) stretched upon a Cross in which the spiritual and human souls are torn in the conflict for their possession, between the upward pull of "Atma," the Divine Spirit and the downward one of "Kama," seat of the Passions (See Azoth, page 367). This figure may also be referred to the figure of the divine man or *homunculus* of the twelve signs.

It was far into the Christian era before the figure of a human being was substituted on the cross for the Platonic "X."; some five or six hundred years,

I AMMIM-NOUR-ROUACH-IEBESCHAH.
 ♄ 4 12 ♀ 4 9 ☿ 11 ♃ 10
 WATER. FIRE. AIR. EARTH.



That the pictorial scene of the Crucifixion may be more completely identified with this ancient philosophical conception, let it be remarked that the four remaining signs are referred to the elements of Earth, Air, Fire and Water, the material constituents of a human body. These in Hebrew are *Iebescha*, *Ruach*, *Nour* and *Iammim*, or I N R I. The correlations are complete, even to the figures at the foot of the cross, *Venus*, "Mary Magdalen,"

Mars "The Centurion," *Virgo* "The Virgin," *Mercury* "St. John." The Sun and Moon accompany all mediaeval Crucifixes.

This is the true nature of the conception, which in its origin was a pure and beautiful philosophy of spiritual regeneration, conceived in the morning of intellectual civilization, but, designedly or accidentally, metamorphosed into the horrible story of divine vindictiveness, which has bathed the earth with the blood of sixty generations of innocent Hebrews, slaughtered before the Altar of the Moloch of superstition and intolerance, as the murderers of an anthropomorphic god in historical time and place.

To the Aspirant

THE MASTER'S REPLY TO THE AZOTH EDITORIAL, THROUGH THE TORCH BEARER

There is nought in contention but the Torch Bearer begs to convey to the Editor of AZOTH the following *facts*, of which he does not seem to be conversant.

First—That in the Golden Age mankind had internal respiration and it was not until humanity commenced to make use of spiritual laws for personal aggrandisement and the enclosing of other souls that this internal respiration was withdrawn.

Second—The history of the Flood at the time of Noah is in reality the withdrawing of the Divine Etheric Essence, which was given to mankind for his internal respiration and only those species survived who were withdrawn from the mass to a place of safety, in order that they might serve as seed of the future generations.

Third—The withdrawal of the Divine Etheric Essence, God's Breath, caused an atmospheric change encircling the globe and the precipitation of the Flood followed;—just as now, at the dawning of the New Day, the descent of God's Breath will cause atmospheric and planetary changes.

Fourth—The Editor of AZOTH is correct in saying that Nature works slowly and harmoniously, but he evidently is not aware that Nature has been for half a century working slowly and harmoniously to effect an opening between the spiritual and natural lungs of mankind on this Earth in

order that God's Breath could be received and man survive.

Fifth—The renegade body is one in which this opening has been effected and one in which dwells the Spirit of Aspiration to carry out and live by God's laws.

Sixth—One proof of the increased descent of the Divine Breath and its effect on humanity was the epidemic of influenza, those in whom the opening between the lungs had been effected surviving and vice versa.

Seventh—The laws of destiny are as a circle and
 "A dreadful leisure is permitted us
 An endless leave to shun felicity."

But when the half of the circle has been traversed the accounting is called for. And after the circle has been completed souls take their place upon either a circle higher or a circle lower according to what they have accomplished with the time and talent given them.

Eighth—It is because the accounting time is at hand, together with the dawn of the New Day, that the winnowing begins and mankind reaps the results of his past actions and thoughts, by various degrees and kinds of catastrophies which are precipitated through his own forces being turned back upon him.

Ninth—Not God—but Man is the cause. But the Divine Father permits, in order that His children may learn by experience that the sowing of the seeds of hate and lust and avarice bring only misery.

He has said:—"Woe is in my heart that this must be—but out of my woe comes the joy of the New Birth."

And in the New Day, which comes on the swift wings of light,—Divine Fire, the earth children will learn to sow seeds of love and brotherhood—kindness and charity—and thus reap the abundant harvest of joy, harmony and life Eternal.

Higher Thought

THE FUNDAMENTAL PRINCIPLE

BY EUGENE DEL MAR

The deeper one penetrates into anything, the simpler it becomes. The circumference is always intricate and confusing. It is complexity of form that makes the world alluring to the senses, and it is the simplicity of the pervading life which brings peace to the mind of man.

It is evident that the body is not self-existent. It takes from the invisible, grows, decays, and is again incorporated into that from which it came. Life persists but form dissipates; the spirit is eternal, but the body appears and disappears.

The activities of life are governed by principles that inhere in life itself. Knowledge covers man's perception of the facts of life and wisdom denotes his understanding of its principles. Each assists to illumine the other.

Complete wisdom and knowledge would denote man's ability to relate each fact of life unerringly with the principles it exemplifies, and to connect each principle of life perfectly with the facts that manifest it. In his search for this perfection, man has found a satisfactory working basis in his religion, science and philosophy.

Underlying the wondrous complexities of fact there is an equally marvellous simplicity of principle. At the heart of the diversity of existence lies the unity of Being. The circumference of life presents an intricate maze wherein man gropes in his persistent attempts to discover the centre of Being.

This world is in incessant activity. Not only is every organism in ceaseless motion, but each atom is similarly endowed. The atomic world is a replica of the solar system and its intricate activities are as perfect and persistent. Throughout it all, the Law ever persists; and to the degree of man's knowledge future activities may be foretold with marvellous exactness.

As the Universe is completely filled at all times, and as there is no void or vacuum, each and every activity necessitates compensating movements and a more or less general readjustment. Everything is in incessant motion, and each movement sends a tremor through the Universe.

Man is the potential master of the Universe. Already

he has subjected much of it to his dominion. Many of its activities he not only discerns and understands, but directs and determines at his will. Inevitable and inexorable law has become his servant, and it compels the prescribed result of the causes that man initiates.

There is one fundamental principle that inheres at the centre of Being, and pervades all planes of existence. There is one initial impulse that dominates all activity. There is one life that inheres in all that exists. There is one intelligence that animates all life.

The mental governs the physical and the spiritual dominates the mental. The intelligence that emanates from spiritual realization may control that which radiates from mental consciousness. On the physical plane, man grasps that which he desires, he attracts mentally, and spiritually he creates.

On whatever plane of activity one may function, he effects conjunction with that which he desires by virtue of harmonious relation with the Principle of Attraction. Man does nothing of himself; the Law merely fulfils itself, while man presents to it that upon which he may desire it to operate.

The universal ethers are vibrant with the messages that have been communicated to them during time and space immemorial. A wondrously intricate wireless system has been sending and receiving messages from the remotest ages. This system was perfected long before man appeared on earth, nor may he add to it in the slightest particular.

Man cannot improve upon a perfect Universe, but he discovers continually how to use it for his increasing benefit and advantage. He may learn to manipulate the universal wireless system so that his messages shall be received as purposed, and those intended for him shall not go astray.

Each aspect of the physical world, from the tiniest atom to the mightiest solar system is sending out its messages of attraction; in the mental realm each desire is exerting its influence throughout space; and on the spiritual plane every realization is pursuing its silent flight across realms of space.

On whatever its plane—whether of gravitation, attraction, affinity, desire, aspiration or realization—each message is seeking those with which it is in harmony, is looking for others with which it feels in complete freedom, is searching for those which will respond to it in complete measure. Each message yearns for that which it loves and is its counterpart.

There is a universal Principle of Attraction, by virtue of which each and everything, desire or realization is attracted

toward that which is fashioned in its own likeness. In this vast infinity of mutual attractions, and the multitudinous calls that come from as many directions, there are countless neutralizations or compromises of counter influences that present problems of deepest algebraic complexity.

One atom attracts another that is at its side, but the earth attracts them both even more strongly, and neither of them may move toward the other. One star calls upon another, but a distant sun halts them both and keeps each from visiting its neighbor. One desire spurs man onward but another pulls him back, while different others would have him go to one side or the other. With attractions emanating from every point of the compass, is it any wonder that life presents stupenduous problems?

Man may choose the vibratory invitations that he will accept and turn aside those he prefers to decline. He may open or close the circuit of connection between himself and the individual influences that make their appeal to him. He may accept cooperation or adopt isolation at his pleasure. As long as he lacks this ability, he is a slave and under control.

Man may project his thought into this vast congeries of forces, bring order out of seeming confusion, and convert into harmonious relation the apparent chaos of conflicting vibrations. With assurance of this control, he may spread the oil of thought over troubled physical waters, and calm the waves of pain and discord.

Man may select and sound his individual note of vibration, and command that this shall return to him from the realms of space. He may concentrate his desires in his mental grasp and use their combined magnetic powers of attraction with almost irresistible persuasion. He may wind their single strands into a cable that will be equal to any strain that may be placed upon it.

These powers have been at man's disposition at all times, but he has been slow in learning how to make intelligent use of them. Man has long known that "to have and to hold" required a strong pull and a tight grasp but for ages he has given to this conception a purely material interpretation. Graduating from this, he now attributes to thought a power superior to physical forces. In days to come, it will be accepted that both the physical and material realms are subject to the dominating influence of spiritual attraction.

Theosophical Talks

LETTERS THAT MAY HELP YOU

LETTER NO. 4

Friend

The statements, teachings, hypotheses and guesses regarding man's origin and his ultimate goal, his nature and constitution, etc., are innumerable; nevertheless, they can be grouped under three heads, viz: philosophical, scriptural and credal; or in other words, what the philosophers say on the matter, what the various world scriptures teach, and what the various churches teach.

As the teaching of the Churches is woven closest into the thought and life of the average man, and as it affects him more intimately than scriptural or philosophical teachings, let us take those teachings of the Church (*creeds* as they are called) and see how they shape up alongside the Law of Balance and Justice we have been examining.

Taking the Roman Catholic and Protestant church teachings as concerning us most in this country, we find that they both agree on one particular point, which is this: *Every new-born child is a newly created soul, and comes fresh from the hands of its Maker-God.*

As this teaching is of vital importance to us, let us see where it leads us.

We know, as a matter of daily experience, children are born into this earth-life under conditions ranging from abject poverty to gold-fringed wealth; from rags to the purple; from disease to robust health; from idiocy to intellectuality. We know that, the Constitution of the United States to the contrary, children are *not* born equal; quite the reverse, for they are born most unequal. Some are born handicapped at the very outset by disease, poor brains and poor bodies, and by being born of ignorant, vicious parents, while others are born with healthy bodies, and blessed with healthy, intellectual parents living in an atmosphere of refinement and wealth.

Now there is no getting away from the fact that, according to this church teaching, as God has made this new soul, and has ordained that this new soul shall be born in its particular environment, *God is responsible.* However much one may try, one cannot dodge that conclusion. This God,

by the way, is the God they claim is a God of Love! If we ask the church fathers as to the WHY? they evade the issue by answering that "God's ways are inscrutable."

Let us examine this in a common-sense way.

If a human father arbitrarily did a similar thing with his human children, exalting the one and giving it the best of everything, debasing and cruelly using the other; giving all the advantages to the one, and all the disadvantages to the other, what would be the human verdict of such conduct, and of such a father? Would not the verdict of the mass of humanity be that such a father was not fit to have children, that such a father was a fiend and not a loving parent? Would not that be *your* verdict? I think we can agree on that point, for the simple reason that our *human* sense of justice would rebel at such palpable *injustice*. Then where is the weak spot in this church statement? Is it in the statement itself, or is it that their God is not a God of love but a fiend?

We have found that, logically, there must be a Law of Justice, so, if there is a God, that God must, logically, be in harmony with that Law; hence it follows that what that God does must also be just, and that His placing the incoming souls in their particular environment, and under their particular conditions must be in accordance with this Law of Justice. Logically, there seems to be no other alternative.

Then are we to accept the position of a blind player of a game (Life), playing against an opponent (God) whose moves we cannot anticipate, but who sees all our moves?

Falling back on our Law of Justice, we see at once that such an unequal contest would be unjust and not in accordance with the Law of Justice. While the church fathers may say that God's ways are inscrutable, it may be hazarded that our intellect has been given us and developed for, probably, purposes other than merely filling our purses with money, and our stomachs with food. It is within the bounds of possibility that our intellect is intended to use for just such problems as this we now are dealing with; anyway, some of the brightest minds have thought so, and have wrestled with this same problem, the results being found in the scriptures and philosophies of humanity.

At this point I wish to spring what may be to you a surprise. The teaching of the churches on this particular point of the newly created soul does *not* agree with the teaching in the very Book they profess to base their teachings on,—the Bible.

If we examine the Jewish and Christian Scriptures we shall find that they coincide in the main with other world scriptures on this matter. We shall find that they do *not* teach that every new-born child is a new-made soul! *That is an invention of the "Church."* We shall find that the teachings of the *Early Church Fathers* of the Christian Church *taught quite the opposite!*

I shall give proofs of this statement later on so as not to break the thread of the main theme.

An allegory:—A number of youths elect to leave their present environment (to gain wider knowledge) and form a community in a totally new environment; a new state of virgin land. Older men, who had been through experiences similar to those the youths will go through, accompany them in order to advise them and guide them in their new undertaking. In the beginning, the advice of the older men is followed by these young pioneers. The land is tilled and planted with seed according to the instructions of their elders, with favorable results. After a time, the elders withdraw gradually from this community, giving the youths to understand that as they are now reaching maturity they must try and take care of themselves. They have been taught how to take care of the land and of themselves; they have been patiently reared up to the point where they should be able to continue their activities without the personal attendance and guidance of the elders, and, if they will but proceed in accordance with the instructions given them and which have been proven to bear good results, all will be well; they will develop along the correct lines of evolutionary progression.

All went well for a time, then gradually they began experimenting.

This experimenting was the result of their desire for greater and wider expression of their creative faculty, and was taken into account by the elders at the formation of the community. It was recognised by the elders to such an extent that the youngsters were constantly warned that whatever results their experiments brought, the experimenters would be held responsible to just that extent; *that whatever seed they planted, they themselves would have to reap the results.*

It need not be a matter of astonishment to be told that most of their experiments were not only failures, but also brought a lot of trouble in their train. Indeed, they went from bad to worse; so much so, it became imperative to have

the original advice and teachings of the elders repeated and given to them time and time again by messengers sent to them by the elders, to try and induce those who were tired and disappointed with their experiments along the wrong lines to hark back to the right way of doing things. Sad to relate, the youths had arrived at such a point that they resented the interference of the elders, and not only laughed at and abused the messengers, but actually, in some cases, killed them.

More: the youths had gained, as a result of some of their experiments, knowledge which promised immediate power (of an evil and illegitimate kind), but which, carrying the seeds of disintegration within itself, eventually meant destruction not only of their own community but other communities which had, in the course of time, settled in their vicinity.

As the purpose of this original community was to gain knowledge that would *help* evolution and human development, and not to retard or destroy it, it can readily be seen that if this community was not to be allowed to destroy itself, severe object lessons were necessary to awaken the youths to the perils of the policy they were pursuing.

Some of the youths had been careful enough to plant good seeds along with the "experimental" seed, so that their harvest was not wholly destitute of good reaping; others had gone almost to the limit, with the result that the reaping of good fruitage was down to the minimum. These latter were hard put to it to keep alive by hook or crook (mostly crook), and developed faculties that enabled them to live on the labor of those who had been wiser than they had been. In so doing they forgot that they were simply adding to the score of indebtedness they had piled up, and which they would, at some time or other, be called upon to pay; *for that is the Law of Justice*. As ye sow, so shall ye also reap.

In order to give the members of this erring community the severe lesson they needed to bring them nearer the right way of doing things, the elders arranged matters so that the results of wrong doing accumulated, and then allowed those results to recoil on them in bulk as it were. (We find traditions of this in the various accounts of cataclysms, destruction by fire, the "Flood" of the Jewish, Babylonian, Atlantean, and ancient Mexican records.)

Let us go a little farther with our allegory. Some members of this community had become so engrossed in the activi-

ties, schemes, bedevilments and ambitions of gain, place and power of their little "world," they utterly lost sight of their starting place, their original HOME, and when they heard some of their companions speaking of that HOME, they wrote books in which they proved conclusively (to themselves at any rate) that such a place was non-existent, that it only existed in the disordered imagination of their fellows who they said were hallucinated. They wrote and talked, oh, so glibly! to prove their assertion that the only world that contained sentient life was their own little community, and also proved to their own satisfaction that when death ended their careers that was the finish.

When the elders withdrew from personal contact with this community, they left behind groups of men whom they had taught, and to whom they had explained the working of the Law, so that they in turn could keep the knowledge of the Law and its workings before the eyes and minds of the others of the community. These men were called priests.

These priests were aware of the necessity of keeping themselves free from the contamination of the temptations and experiments of the others of the community, for on that depended the continuance of their connection with the elders. For a while, these priests were true to their trust and served the people right royally, but gradually, due to the pride engendered in their hearts, they became more and more worldly with the final result that with a few exceptions the priesthood totally lost touch of the elders; their high, priestly position being used to enrich themselves with material wealth and power.

Now when the people who were partly awakened to the need of definite knowledge regarding the causes of their present misery, which was due to their breaking the Law, turned to the priests for guidance, the answers they received were to the effect that "God's ways are inscrutable," "You must have faith," "It will be all right if you are careful enough to repent at the last hour; you'll go to heaven and eternal bliss," and such like evasions.

There were some (among the priests and also among the common people) who had lived lives pure enough to retain their communication with the elders; these tried by various means to keep the original teachings alive in the community. They asserted that while their bodies were asleep, they visited their HOME, met the elders face to face, deriving knowledge and wisdom from those meetings. Their

assertions were met with scorn and laughter, and cries of "hallucination," "unconscious cerebration," etc., were hurled at them by a class of men who had devoted their time to the study of their physical bodies.

Some asserted that after the death of the body, they returned to their HOME for a while, and *then came back to their little world community*, asserting that they remembered the last life they had lived in their world-community and further asserting that that was the common lot of the community.

On being asked by the scoffers why *all* did not remember having been in that community before, they could not answer until, making deliberate investigations into the matter, they discovered that all did *not* go back HOME, and that most of those who did were so bound up in their thoughts and schemes of the little world-community, they were either unaware of the place they were in, or else brought back such vague memories that they were doubtful of the reality.

The ones who never got back HOME in between their lives in the community, were those who either disbelieved in that HOME (materialists and atheists), or were so depraved that they never got beyond the atmosphere of their world-community. These were called "earth-bound spirits." The most depraved formed a community of their own in this place after their physical death (Hell, Sheol, Purgatory, Kama-Loka, etc.) where they continued their activities along the same lines as when in their-world community, to which they returned after a more or less protracted stay in this "Hell."

When those who "remembered" were asked why did they not stay HOME when they had the opportunity, they said that as they were in part responsible for the bad state of the world-community, they, in accordance with the Law of Justice, *had to return to clean up their share* of the evil conditions, and so help to make the world-community the "Paradise" it was when they first went there.

They quoted a BOOK which was held in great reverence to back up their statements, but owing to the influence of the priesthood who feared the loss of their power over the multitude—and due also to the mental laziness and "I should worry" policy of the mass of the people, such quotations and arguments were disregarded.

With my best wishes,

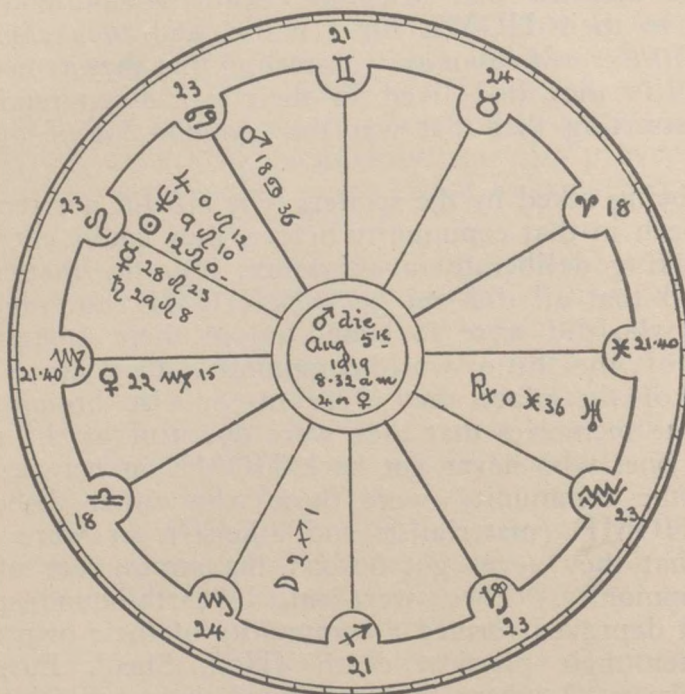
Yours,

ASEKA.

Astrology

A HORARY QUESTION

BY CHARLES W. BEANE, M. D.



The above horary figure gives us a striking example of the usefulness of astrology in our daily life. On the morning of August fifth, nineteen nineteen at 8:32 o'clock a lady desired to know if the news contained in a letter just received was true. Referring to the horoscope we see that 21 degrees of Gemini are culminating and there were 21° 40' Virgo on the cusp of the Ascendant, making Mercury ruler of both Ascendant and Mid Heaven. As the Moon was in the third house and separating from the beneficent trine of Jupiter lord of the fourth and applying to the trine of the lord of the first I gave judgment that the report was true.

Mars being the most elevated planet in the figure and almost within orbs of conjunction with Jupiter lord of the fourth and thus signifying the Father. Mars is lord of the house of death, the eighth.

Mercury being in conjunction with Saturn lord of the fifth and he in consequence signifying the estate of the father, both of them on the cusp of the twelfth house and

opposition to Uranus. We note that Uranus is retrograde and in the sixth, cadent, in a watery sign and his happenings are unusual, sudden, etc., and that he is with Saturn, afflicting the lord of the figure.

Neptune lord of the seventh house, signifying the public, business associates, etc., is combust and translates light from the orbital conjunction Mars and Jupiter to the Sun and that great luminary throws these accumulated evils over to the lord of the ascendant augmenting the evidence that there was frustration, impediment, chicanery and hence I judged that there was an attempt to hide, make way with or remove much of the personal estate and effects before the arrival of the heirs.

These judgments were confirmed by: A visit to the Public Library where a copy of the daily paper from the eastern city for the date given in the letter as the date of the accident and also by the fact that there was no telegraphic advice received from anyone even though later developments showed that a letter from the son and daughter was in the pocket of the parent when he was taken to the hospital.

There was no attempt by either the coroner, police, hospital authorities or undertaker to notify other than by notice in the daily papers although they had access to the desk, private papers, etc., of the deceased.

The time of the accident, according to the newspaper, was, 7:50 a. m., July 28, Latitude 42 N. Long, 71 W. Correcting the same to true local time we have 7:06 o'clock. Allowing of the Summer Time as well as the 16 minutes from standard to local time. We find that there were the following data. Taurus 19 culminating with 26° LEO 7' Ascending making the Sun the lord of the figure. He is in the twelfth house and on the radical figure of the injured man he was transiting the Midheaven. The ascendant, Saturn and Mercury were in conjunction in the figure for the accident and the ascendant was where the square of Mars, square of Luna, opposition both Saturn and Neptune fell in the radical figure. Mars the Native's ruler was on this date transiting Square Saturn, Square Neptune, Sesquiquadrate Luna, and a semi-square Mars (radical.) Saturn on the ascendant generally signifies falls and in Leo there is suspicion of apoplexy or syncope. Mars here is the most elevated planet and in the evil train of aspects with the radical figure are sufficiently plain even for the novice to read.

Rents in the Veil

The Editor will be obliged to those readers of AZOTH who have had any personal psychic experience or who have friends who have had such experiences if they will send to him a short narrative of them for publication in this department.

SOME AUTOMATIC WRITINGS

BY MM. RENLIM H. CNERF

Our worthy Editor is evidently an unusually unsuspecting man when he invites us to send in the messages we are receiving from "over yonder" because he will be literally inundated with heavenly script since so many nowadays are having communications from the clouds. For that reason then, and in an effort to spare him, I purpose to make this article brief but a few statements culled from a mass of ghostly information may be interesting.

Long before the League of Nations was a much discussed subject, in fact still in its infancy, I received a message automatically from one purporting to be no less than George Washington. He was most insistent and persistent in spite of my scepticism regarding his identity and wrote that in Paris the Peace Conference was not interpreting the real ideals of such a League. He predicted much controversy over this affair and said the condition was serious. In order to fully satisfy myself that it was he, George Washington, he then gave me some memoranda which he said I would find over at Mr. Vernon (I was in Washington, D. C. at the time) which I could prove for myself. At this time I wrote the Editor of AZOTH concerning what I had received and he urged me to continue my investigations and follow it up. It might be extremely interesting, at least no harm. I regret that I did not but he can confirm I wrote him regarding the matter sometime before it became such a heatedly discussed subject as the League has developed.

Some further miscellaneous automatic writings:

Man and gods are of the same clay but gods are supermen and men are superanimals only. When God the Manifested One and all his angels assembled, God thought only to make perfection. He molded one form from His clay and He was not satisfied. He put it to one side and formed another more perfect still. But He destroyed nothing and after his great day's work was done, He sat back in the Heavens and surveyed His handiwork. He loved the first

form, poor as it seemed to Him, with as great a love as the perfect god made last. It was His first born, imperfect though it was, so He gave them Breath and they lived and thus it is that God loves the least with all the tenderness that He does the highest and ever does He work within the Souls of His handiwork to fashion them into Perfection and Divinity.

All around are people that went out in the war and are anxious to tell all they can of their experiences since going over. We promise to write only such things as we think will interest the people who are just getting awakened to life's work for to establish a link or build a bridge over a chasm which lies between the two countries or states of existence is a great and glorious work. When getting all the data together be careful to publish all just as it is given.

Write in blazoned letters of fire that all those thought dead, live! Write and tell all men that the years will leave a memory of war and carnage but not a memory of millions who died, but rather the millions who were hastened on in Evolution, and those of you on your plane of physical life are the ambassadors between the two lands. Write! Write that it may hasten the glorious day that so many were privileged to carry on. Death, where was thy Victory? Life, O Death, that is the Victory.

THE MIRAGE

In the sands of the desert is a tiny pool of water.

This pool cannot be seen by the traveler who passes that way unless he is seeking for it. Then he may find it not, unless he be dying of thirst.

When he finds the pool to which he has been led by an unseen guide, it may appear to him as a great lake overflowing the desert, causing vegetation and beauty to spring forth on its banks.

His thirst is so great that he cannot believe he has actually found the pool.

It is not a Mirage.

It is fresh Living Water.

It is Real.

If he leads another traveler to the pool, unless he too be dying of thirst, it appears as a Mirage, until he watches his friend kneeling at its edge drinking, and seeing him arise with new strength, knows that his thirst has been truly allayed.

Ye saw that pool as a Mirage.
In joy ye found it Real.
Stand ye in the path of the caravan.
Show the traveler the Way.
Drink with him that he may know it is Real.
I, who am Nameless have spoken.
You, Child of Earth have heard!
Delay not!

* * * * *

CLAIRVOYANT AND CLAIRAUDIANT

BY HORTENSE MALCOM PHELPS

I have seen your call for short psychic experiences. It is an everyday occurrence for me to see something of value to myself or someone else. Some time ago I not only attained power to heal the sick, but developed clairvoyance and clair-audience.

On one occasion after I had awakened in the morning I heard a voice say Amanda Death. At that time I was caring for my aged parents. Amanda was a sister of mine many hundreds of miles away. I told my parents of it when I went downstairs in the morning. In a few days Amanda's husband was crushed under the wheels of a car and died in a few days.

Two years before the birth of my eldest granddaughter a voice told me about the forthcoming child and spelt and pronounced the name it wished us to call her, a name I never heard. We gave her the name when she was given my daughter. She is now twenty years old, and she doesn't like to tell people her namesake is in the spirit world.

My daughter (the mother of the above granddaughter) passed away when my granddaughter was but 5 years old. Saw all about her death, also saw her after she had passed away, and heard her talking to some guide that was with her about going away to leave me.

In about 6 months time I saw her again. This time she was seated, and was making fine lace, such beautiful lace, and there was a heap of it on the floor at her right side, as high as her lap. I shall never forget that sight and what she was employed at. If my children made any change in their occupation I always saw it. A friend of mine lost their only daughter when she was about eighteen

years of age. I had not seen her since she was a girl of eight years.

While I was at their home nursing the aged grandmother the girl came to me one morning early (after her father had gone downstairs). She spoke to me and said "Where's father?" At that instant she seemed to know he was downstairs, and she glided away downstairs.

I said to the parents at breakfast "you had a visit from Nellie this morning," and I repeated what she said. They acknowledged the description was correct, but thought I was losing my mind while I was all aglow, and thought how lovely it was she could come to them while they were always mourning for her.

The Caldron

DEAR CALDRON:

Granted that all the fears expressed in the articles and letters regarding the Black Brotherhood are well grounded. What is the best way to combat them.

Is it to add to the confusion in the craft of old theosophical workers by accusing one another of being Jesuits, or is it in remembering the teachings which years ago shed a ray of light into our minds and consciences.

I well remember the evening on Madison Ave., New York., where I saw the sign illuminated by a single electric globe stating that there were Free Theosophical Lectures given there. This was long before the "Split" and it was there that I heard the first inkling of the true construction of the Universe and Man. The Unity of all Beings with the Supreme Spirit. Brotherhood or Relationship. Karma or the Law of Justice and Reincarnation or the explanation of the possible evolution of character by personal effort. The Esoteric Section, Pledge Fevër. (Chemicalization) Leaders, Secret Teachings, Superstition and Fear, all these and much more caused the builders to scatter and the tower to decay. What can at this late hour bring together all these and many more who have seen the light through other teachers and in other organizations into a simple and unpretentious association of theosophical students who are living to benefit mankind, firstly: by living the life and secondly: by teaching the simple truths mentioned above which appear to most men, when properly placed before them, to be self evident and axiomatic.

I do not desire to waste one line of AZOTH's space in any personal controversy. I do not wish to defend myself from attacks and accusations which prove to me that my diagnosis of Fear Complex was correct. All I wish to do is to beg Ascka to use her (his) influence to get the simple truths of the Theosophical Philosophy before the AZOTH readers. If I can do that I am willing to be called a Jesuit or a Loofdenmad.

AGNI, CENSOR.

THE AZOTH PUBLISHING CO.

My dear Sirs:

I would like to see the AZOTH have a department on Horary Astrology. It seems there is a slight difference of ideas. What are the proper Decans and the proper Faces of the 12 Houses and Signs generally accepted? What does a Horary chart show, made for Dec. 1, 1919, 9 a. m. Central Time, 41 N. Lat. 82 W. Long. Does a planet have the Power of a Decan of Face when in their terms.

Respectfully yours,

C. A. SHEWALTER. (Signed)

TO THE EDITOR.

DEAR SIR:

In reply to above a department in AZOTH on Horary Astrology is a matter for your decision.

A Horary chart is like any other chart except that it must be made for the time of great stress of mind about something which is unknown and which the person wants badly to know about. There is not even a question with this chart data given in your letter.

Of course faces and decans can be used in horary figures. The Faces were treated in the December number and the Decans will appear in a later number of AZOTH.

HOWARD UNDERHILL. (Signed)

Reviews

The Abolishing of Death. By Basil King. 197 pp. 1919. Cosmopolitan Book Corporation, New York.

The articles which have recently appeared in the Cosmopolitan Magazine under the title "The Abolishing of Death" are now presented in book form. Mr. Basil King is such a well known writer that his conversion to the ranks of believers in spirit communication will be warmly welcomed by all who realize the importance to the world of a conviction of its truth.

The principal communicant from the spirit world is one who claims to have been a noted chemist in his not very long ago day. Mr. King disguises him with the name of Henry Talbot. The communications come through a young girl called Jennifer, by automatic writing. The author, i. e., the mortal author, is perfectly satisfied that Jennifer is the unconscious instrument for the "talks" between himself and Henry Talbot, and as he has had the best opportunities to judge we must accept Henry Talbot as an entity, as well as the author of the messages. Mr. King has adopted a new method for this class of literature, inasmuch as instead of giving Talbot's messages as a whole, he writes entertainingly enough of the ideas and conclusions which arise in his own mind from the information received, interspersing quotations from the passages upon which his impressions are based.

We would have preferred to have more Talbot and less King, not that this is intended as the slightest reflection upon the latter gentleman, but because the interest of students is naturally more with what an actual denizen of the spirit world has to say about conditions there than the comments of a mortal who, such a reader must infer, is but a neophyte, even if he had not confessed himself to be such.

In considering a book of this kind AZOTH readers will begin where others leave off. They will take it for granted that Henry Talbot, a spirit, so called, has communicated with us. Therefore, it is in what he has to say that they will be most interested.

He says a number of things with which we can agree and many things which the student reader will consider false.

He gives one the impression not at all of a scientific mind but of a very intelligent, high minded, good man, who is telling us what he sees or thinks he sees, and the teachings he has received from others of what is personally unknown to him.

It is all most interesting and it is not the reviewer's intention to spoil the reading of the book itself by quoting. The Abolishing of Death should be read by every student and the information about the next life compared with the many other statements now available. It is to be hoped that Mr. King will keep in touch with his spirit friend and give us more of his communications.

M. W.

"A History of The New Thought Movement." By Horatio W. Dresser. Cloth, 352 pages, price \$2.00. T. Y. Crowell Company, N. Y.

Mr. Dresser has written an extremely interesting and comprehensive work, and he has treated the subject as an historian. He has succeeded admirably in keeping it free from his own personal views. He starts the history of the New Thought Movement with the work of Dr. Phineas P. Quimby (1802-1866), from whom Mrs. Eddy imbibed the principles which she afterward promulgated in a slightly different setting under the designation of "Christian Science."

The works of Dr. Quimby and of Dr. Warren Felt Evans in laying the foundation of the Movement are traced at some length; also the beginnings of Christian Science, which soon separated from the original Movement. It is demonstrated clearly that Christian Science is an offshoot of Dr. Quimby's work, a fact that Mrs. Eddy admitted explicitly before she had crystallized her teachings and made claims to a special divine inspiration. The author traces the Movement through its "Mental Science" period into its present "New Thought" aspect; refers to many of its leaders, books and periodicals; mentions briefly many of the organizations that have arisen in the course of its history; and concludes with quite an extended review of the International New Thought Alliance, now the largest national New Thought organization in the country.

The author is peculiarly fitted to depict the early history of the Movement, as it comes within his memory and that of his family; and he does this not only clearly and convincingly but quite modestly, for he neglects to mention the prominent part he played in it personally. For the past fifteen years or so, however, the author has rather foresworn the organized activities of the New Thought Movement, and as the source of his information for the history of these later years is the President of the International New Thought Alliance, it is not surprising that the influence of the Alliance in the Movement should be somewhat overrated. However, there is no disposition to deprive the Alliance or its President of the credit due to them, and it is hoped that the Alliance will reach and deservedly maintain a dominant and directing influence in the Movement.

There are a number of details in the author's historical sketch that are not entirely accurate, as for example his account (on page 195) of the "First New Thought Convention under that name," held in Boston, October 24-26, 1899. It was on February 21-22, 1899, that the "International Metaphysical League" was inaugurated and held a preliminary convention at Alliance Hall, Hartford, Conn., and it was under this designation that it held its Convention in Boston in October of that year. But these discrepancies are of slight importance. In general the author covers the ground admirably, and his portrayal of the New Thought Movement gives it both dignity and comprehensiveness.

No attempt will be made here to enter into any discussion of the author's portrayal of the New Thought as a religion, philosophy or science, but all are recommended to read the book; as but few even of the present New Thought leaders are acquainted with its history or its relation to kindred movements. Such a work was certainly needed at this time, and Mr. Dresser must be commended for the admirable manner in which he has acquitted himself of his great task.

E. D.

Mrs. Marden. By Robert Hichens. George H. Doran Company, N. Y.

In this latest book of Robert Hichens there is little of the creative magic which we expect from the author of *The Garden of Allah* and *Bella Donna*. If the propaganda novel has a tendency to be dull, the contra-propaganda novel must be written with genuine enthusiasm or it will be duller still.

The present time is one of peculiar difficulty for the story writer. Over-burdened with timely material, with truth which is not only stranger but more terrible and more thrilling than fiction ever was, the novelists of this era of wars—with rare exceptions—have reverted to the crude and reportorial methods of their earliest work, but minus the creative impulse that goes with youth and ambition.

Mrs. Marden, the London social butterfly with an only son in the Grenadier Guards, finds her occupation of pleasure-seeking gone when the war breaks out and her son is sent to France. So she tries going to church, but finds the clergyman unsympathetic and his religion inadequate to meet the demands of the time. Then she does her bit successfully by selling programs at war charity matinées, arrayed in seductive gowns and hats.

When her son Ronald is killed, the new career of program-seller becomes impossible for her. She loses all interest in life. But a friend, who is also a bereaved mother, at length persuades her to go to a seance at the house of a medium, Peter Orwyn. At this point in the story we sit up and begin to take notice of Mr. Hichens' book. Peter Orwyn is a real character, however unreal most of his spiritistic phenomena may be. Gradually Mrs. Marden is drawn under the influence which emanates from Orwyn, to be suddenly convinced when she hears her dead son's laugh at a reminiscence of their happy past together.

Cyril Hammond, an amateur investigator of new cults, begins a campaign against Orwyn in the newspapers, and with the aid of a conjurer issues a challenge to him to appear at St. Patrick's Hall and give a test séance on the stage. The medium does not take up the unfair challenge; but Mrs. Marden attends the performance, at which the conjurer reproduces most of Orwyn's phenomena.

The medium also has an idolized son at the front, and the bewildered

Mrs. Marden goes to Orwyn to ask him if he is really sincere. She finds him in a mood of premonitory gloom. Then a telegram arrives telling that Orwyn's son has been killed. "But you can call him back," Mrs. Marden insists, "as you called back my Ronald and others." The broken-hearted father, shocked into sincerity, declares that he cannot, that it was all a lie. "Both his hands swept out, and he began to sob loudly."

Mrs. Marden turns now to hospital work, washing dishes and scrubbing floors. Her girl secretary, who has lost her fiancé in the war, tries to turn her employer's thoughts to God; but Mrs. Marden cannot feel God. To the secretary's quiet faith, it makes little difference whether or not Orwyn is a humbug. She knows that her beloved lives.

Finally Mrs. Marden breaks down with an incurable disease and learns that she has only a few months to live. Refusing the consolation of the Church, she retires into herself, trying to find God. She goes again to Orwyn, who assures her that he really has strange powers which he does not understand, that he has been in real trances. He has given up the business of mediumship, for he feels that his dead son can see him. The humbug is a true believer.

Again she meets Cyril Hammond, and sees that he is a believer. She talks with the scientist, her doctor, and sees that he also half believes—against his scientific judgment.

In the pain that thrills through her diseased body, Mrs. Marden feels the touch of God. When they give her morphine she becomes two women lying there in the bed, and one of them she knows to be independent of the other. She finds her immortal self, and she feels that Ronald is with her.

In her last moments she recalls a question from Euripides, once quoted by the persecutor of mediums, Cyril Hammond, "Who knows if life be not death and death be not life?"

E. B.

"Illustrious Madmen of the Ages." By James McGregor Beatty. Paper, 127 pages. Published by the Author, P. O. Box 438 Los Angeles, Cal. Los Angeles, Cal.

The purpose of this work is to show the widespread belief in spiritualism and spiritism throughout the ages, with the suggestion that to the unprejudiced mind, it would seem impossible that all the illustrious witnesses referred to by the author should have been madmen, as the world generally seems to have classified them.

It is true that the community is inclined to regard as insane those who disagree radically with prevailing beliefs, and that many who were so looked upon in their day are now considered merely as having been in advance of their time. And yet this in no way proves that any particular idea that is refused general acceptance expresses truths higher than those already reached by the multitude. Such a conclusion would make madmen of humanity in general.

However, the author's array of names and facts is certainly both interesting and impressive; and it suggests that whatever one's belief regarding spiritualism, he will not lack good company in accepting it.

E. D.

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